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CRC Conference turns ghostbusters

Reinder J. Klein

BURNABY, B.C. — Church conferences don't normally confront ghosts, let alone try to bury one, but that is precisely what the Fourth Pre-Council Conference of Christian Reformed Churches in Canada sought to do as it met on November 11 and 12 in the New Westminster CRC.

The ghost in question was the claim that the CRC today is merely a copy of the Gereformeerde Kerken in The Netherlands (GKN) — some 25 years behind the times. According to this idea, the negative changes in the GKN over the past two decades are bound, in due time, to affect the CRC in North America as well.

Not so, concluded the conference. The CRC is on a different track than the one travelled by the GKN, according to the principal speakers and their respondents. Moreover, it was shown that few members of the CRC today are still influenced by the current GKN, and that recent trends in both churches have been markedly different.

The main conference speakers were Dr. Paul Schrotenboer, General Secretary of the Reformed Ecumenical Synod, and Rev. Jacob Kuntz of Kitchener, Ontario. The former discussed theological and ecclesiastical trends in the GKN while Pastor Kuntz examined changes in pastoral and ethical dimensions.

The two respondents were Rev. Bastiaan Nederlof of Victoria, B.C., and Rev. Andrew Kuyvenhoven, Editor of *the Banner*.

Continued on page 9 ...
Resolution on page 6 ...

Dr. Paul Schrotenboer

Thinkbit

Confucius say: He who wear glasses look better than he who drink them.

Fortune cookie

Calvinist Contact

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and Lewiston, NY — see page 2

November 29, 1985
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Interfaith TV network goes ahead

Keith Knight

TORONTO, Ontario — The Canadian Interfaith Network (CIN) will press on with its plans for a nation-wide, religious television service which will combine the efforts of 12 different denominations and religious groups.

CIN Executive Director David Nostbakken says that the new television network should get on the air in two years, despite financial setbacks in recent months — most notably the decision of the Canadian Conference of Catholic Bishops not to contribute financially to the startup costs of the network.

But Nostbakken says that Roman Catholic participation in some other form is at present being negotiated — either by Roman Catholic dioceses, religious orders, or lay groups seeking membership as individual bodies or in coalition.

Denominational potpourri

The nation-wide satellite television network will involve the resources and personnel from 12 groups, ranging from Anglican to Zoroastrian, and including the Christian Reformed Church. The Back to God Hour has already committed $25,000 to air its Faith Alive program.

CIN initially proposed a seven-day week, 24-hour-day service featuring a mix of news, public affairs, drama, music and denominational programming. It would be financed by air time to members, some limited on-air advertising, corporate sponsoring, and foreign sales of CIN-produced programs.

Start-up costs were estimated at $40-million. But an independent consultant determined six months ago that it would be difficult to raise that kind of money at this time.

Scaled-down version

CIN's board of directors recently approved of a scaled-down version which will result in three hours of air time daily. Once the network is on the air, Nostbakken says, the additional revenue should start to come in.

CIN hopes to appear before the CRTC early next year to re-file its licence application to operate the satellite-to-cable service. The CRTC has consistently maintained that it likes the transdenominational approach which CIN has taken. Approval should pose no problem once the financial commitment is in place.

Evangelicals grapple with South Africa's racial crisis

HECKPOORT, South Africa (WEF) — Evangelical Christian leaders of every racial group were exposed to each others hopes and fears in an unprecedented way at an historic gathering here three weeks ago. The result was a determination — generally absent before — to see the church involved in the search for a solution to the racial crisis now wracking their nation.

The purpose of the South African Conference of Evangelical Leaders (SACEL) was to produce a charter for mobilizing evangelical unity in dealing with the growing national crisis. One hundred and twenty people participated, representing 44 denominations and churches and 24 parachurch organizations. They heard position papers, interacted with them in small discussion groups, and channelled their reactions to a drafting committee each morning. Each afternoon, the committee attempted to set down a consensus view. The draft statements were then critiqued by the entire group each evening.

This arduous process would be difficult enough among a homogeneous gathering. But SACEL was a kaleidoscope of whites of British background, whites of Afrikaner (Dutch) background, blacks from various tribal groupings, coloureds (persons of mixed white and black races), Indians, and expatriates. Participants were 55 per cent white and 45 per cent non-white. Opportunities to mix in this manner are rare in South Africa. And tensions nearly scuttled the conference more than once.

That they did not, was a tribute to the careful preparation, deft coordination and flexibility of the sponsors, the Evangelical Fellowship of South Africa (EFSA).

Shared experiences

Throughout the conference, participants shared their personal perspectives. A cape coloured told about feeling unable to draw on the heritage of either black or white civilizations, with a resulting sense of rootlessness. A black pastor told of the chilling fear of conducting funerals for people killed in recent rioting under the cool gaze of government troops. A white of British background confessed to his almost total insulation from the turmoil surrounding him and of a resulting sense of shame.

An Indian related how his daughter had earlier been beaten by the police without provocation, how he had seethed with hatred and the desire to get revenge by shooting, but how he had become willing to forgive. Another black told about

Continued on page 4 ...

Can these two men bring peace?

Read this week's editorial on the occasion of the 1985 Geneva summit meeting between U.S.S.R. Secretary-General Mikhail Gorbachev and U.S. President Ronald Reagan. (page 2)

In this issue:

Remkes Kooistra recalls his visit to the Golan Heights p.10
Mary Steenland's poetry sensitively delineates a variety of subjects p.11
A recovered alcoholic concludes his series of reflections and advice on alcoholism p.12

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Calvinist Contact

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Editorial

The importance of summit meetings

As I write this editorial, President Ronald Reagan and Secretary-General Mikhail Gorbachev have met in Geneva for their first-ever summit meeting. The heads of the two mightiest nations in the world were actually sitting down at one table, even at one log fire, and looking at each other. Unfortunately, they don't speak the same language. They need an interpreter. Even more unfortunately, they don't embrace the same world view. Is there an interpreter for that level of non-understanding too?

Can two men bring peace?

The whole world watched this historic event with great interest. In moments of reflection on present-day world tensions, many people are gripped by a fear of nuclear disaster. Most human beings also nurture a deep longing for peace. There is nothing unusual about that fear and that longing. Even those who ultimately trust in the Lord harbour fears and longings. Who wouldn't want their children and grandchildren to have a quiet, peaceful, nuclear-free future? Were Reagan and Gorbachev able to allay these fears and gratify these longings.

No one expected them to, and rightly so. Summits are often not the best places to achieve important agreements. There is too much spectacle involved. The dominant characteristic so far has been the game of images. The question of who can *appear* to be the most reasonable and peace-loving must loom large in the mind of Gorbachev and Reagan as they face the horde of news people. Will these men at future summit meetings be free to explore real reductions of tension and real de-escalation of arms?

What's the point?

There is a temptation for Christians to spiritualize this matter of arms control talks. We are used to hearing or reading from Scripture that we must never put our trust in princes, which in this case could mean Reagan and Gorbachev. Each one is a modern-day prince with considerable power. Thus we rightly conclude that we should not put our trust in these two men for such an important matter as world peace. But that should not make us indifferent to what could happen at summits. God can work great things through mere princes.

It is not difficult to quote Isaiah 59:8, "The way of peace they do not know; there is no justice in their paths." Some of us might apply this to the Soviets only; others might apply it to both superpowers. What can anyone expect from a government or governments who do not know the way of justice and peace?

But the importance of summits does not stop with that observation either. Sometimes selfishness rather than justice will force nations to come to their senses. It is, no doubt, in the self-interest of both the United States and the Soviet Union to scale down this expensive and dangerous arms race.

Peace is very much a spiritual commodity. It comes from God and is given as a promise. It is also a calling for humankind to live in harmony. But it cannot be accomplished without the help of the Spirit of peace. So what's the point of talks that are supposed to promote peace in the world but are not based on scriptural requirements for peace: humility, righteousness, love? The point is that God can use these summit meetings to bring a greater measure of international stability in the world.

The back-drop to Geneva

And while negotiators sit down to work out the nitty-gritty of medium-range and long-range missiles and their delivery systems, we must be in prayer for these summit meetings, always expecting the blessing of peace to come from the Lord of Peace. The apostle Paul urges all Christians to offer prayers on behalf of all those in authority, "that we may live peaceful and quiet lives in all godliness and holiness.'

At the same time we maintain a healthy dose of realism in our expectations. We know that the rider of the fiery red horse (Revelation 6) "was given power to take peace from the earth and to make men slay each other." No journalist knows how to interview that rider. He has an absolute news black-out in force. Yet, he is more important in the matter of peace than Reagan and Gorbachev together. We read that "to him was given a large sword." That large sword indicates the power of destruction this rider has. We may assume that a nuclear bomb is only a minuscule replica of that large sword.

The only power that is greater than the power of the rider of the red horse is the power of the rider on the white horse (Revelation 19). From his mouth comes a sword that can slay any king and any army on earth. This rider is the Lord Christ, in whose name we pray when we offer intercessions on behalf of those in authority.

In other words, our prayers become mightier than the guns of Gorbachev and Reagan, even mightier than the large sword of the rider on the red horse. The real summit meeting takes place where two or three are gathered in the name of Christ, praying for peaceful and quiet lives in all godliness and holiness, on behalf of this world and its children.

Letters

Let kids (and adults!) be kids!

It has been that time of the year again when we read in one or more Christian periodicals about the real evil of Halloween. This year *Calvinist Contact* was no exception.

In The Netherlands we used to celebrate St. Nicholas each December 5th. Then, young and old, Christians and pagans, Roman Catholics and Protestants, enjoyed themselves buying and giving presents and having an evening of fun. Yet, when compared to Halloween, a stronger case could be made against St. Nicolas.

We do not honour saints with festivities, especially when this particular saint represents a culture and a country that burned Christians at the stake and tried to eradicate the Reformation. Despite all this, we recognized that there is a time to cry and a time to be joyful, that life needs its serious moments and its laughter. So we had a good time and we did not allow theorizing about the past to spoil it.

Can we not do the same with Halloween and allow our children (and perhaps also ourselves) the fun of dressing up, dancing around like clowns, or "frightening" someone with a mask, without theorizing it to death? And must we frown upon the many adults who intensely enjoy the scenes at their doors and the giving of candy in return? Joy is a God-given emotion. Jesus fed it with extra wine (John 2), while the Jews equated it with sin. (Mt. 11:19)

Lastly, in my community, Reformation Day is celebrated on the Sunday nearest to October 31.

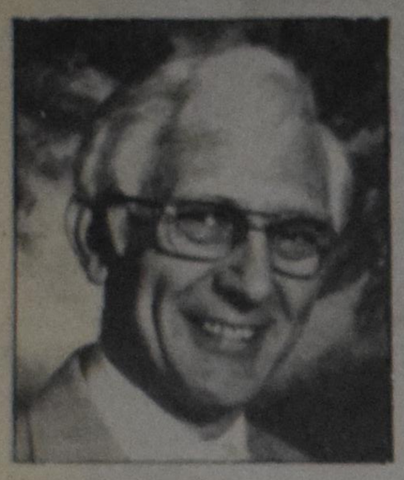
Alan Vandermaas, M.D.,
St. Catharines, Ontario

How about a rerun?

Thank you, Herman Praamsma! I can't tell you how happy I was to see someone take a stand for kid's Halloween fun in the November 8 issue of C.C. After reading the articles you mentioned, I was itching to say something but couldn't find the right approach. You did it just right. Thanks again.

Too bad the article appeared after the fact. How about it, C.C.? Can you save it and run it again next year in the beginning of October? And while you're at it, print the last line in block

SKYLIGHTS/WILLIAM R. RANG



Experts assure me that in order to let my money grow, I need to invest it wisely. Yes, my faith RRSP will grow when I invest wisely in the things of the Kingdom.

Uncle Midde's million

The night before Audrey and I were to leave the "old country" in the year 1952, my Uncle Hidde paid us a farewell visit. He had just retired from the merchant navy which he had served faithfully during the years of the war. He had survived torpedoings and strafings by enemy aircraft, had enjoyed eating hamburgers in Halifax, and had been the first to enter the port of Naples during the siege of Italy. He also was a man of strong, unwaivering faith.

Shortly after his welcome arrival at our home he put a fair-sized linen bag on the dining room table and with a twinkle in his eyes remarked, "May this be the beginning of your first million dollars." I opened the bag and found it full of pennies, nickles, dimes, and quarters.

After Uncle Hidde left, I examined the coins with some care and found them to be mostly American. It disappointed me, for I was sure that I could not use American money in Canada. Thus I donated the larger part of the beginning of my first million to my youngest brother.

Needless to say, I have not made a million dollars since my arrival in Canada, but just the same I am a millionaire. I hope that you can say the same — through the riches of Christ we are millionaires.

I have never been given to a hunger for money. My bank manager insists that I should be a bit more alert to the fact that my position and my income are not always balanced. More than just once, it seems, have I, on the way to collecting a million, given away what I needed and thus remained poor in the eyes of the rich. In view of monetary riches I have not been goal oriented, I admit.

It does not bother me that much, though. If it has taught me anything, it is that I'd better be goal-oriented as far as my millions in Christ are concerned. I see too many squander their faith-millions not only, but also the *beginnings* of their riches in Christ.

Experts assure me that in order to let my money grow, I need to invest it wisely. Yes, my faith RRSP will grow when I invest wisely in the things of the Kingdom. By the grace of the Lord I've done that for years already. It has made me richer than rich.

I hope you can say the same.

William Rang is principal of the Christian School in Dunnville, Ont.

Longer Letter

Visited bridge over the river Kwai

Enclosed a picture we took four years ago of the present "Bridge over the river Kwai." This site is located at Kanchanaburi, about 130 kilometres west of Bangkok in Thailand, and not in China as you mistakenly noted in your editorial in C.C. of November 8.

This present bridge was built after the war; the old, mostly wooden structure was demolished as it was considered unsafe and only a temporary structure. This old bridge, built by the P.O.W.'s, was bombed several times by the allies. There were, however, no allied soldiers who penetrated the jungle to blow up the bridge, as was suggested in the notorious film.

The bridge was only one link between one of the branches of the main railroad built by the Japanese to connect Burma, through Thailand and Laos with China. It is said that on this famous "Death Railway" for every railroad-tie that was laid one allied soldier died.

In the area of the bridge over the river Kwai and around the former P.O.W. camp are two large cemeteries with over 9,000 graves of allied soldiers. Those buried there are not only British, but as many Dutch and Australians. Those captured by the Japanese army in Indonesia, Singapore and Malasia. These soldiers are buried there without distinction of nationality, rank or age, testifying that in death there is no difference beween a major, captain or private; a British, Dutch or Australian.

The Thai government maintains these cemeteries beautifully. This is the more significant because of the fact that the Thai people are mainly Buddhist and do not bury their own dead. In Buddhism only the Spirit counts and lives on; the body is burned and the ashes thrown in the wind, the rivers or lakes.

Buddhist Monks keep a part of the former P.O.W. camp in the same condition as in which the prisoners lived more than 40 years ago. It is still very difficult to imagine in what hell these prisoners lived and died, so many of them in their early 20s.

Indeed, if you visit the site, one can surely say: "this is madness, madness!"

Remembrance Day for 1985 is past now, but when we remember those who died in the war, we should not forget those thousands upon thousands who died in the many countries of the Far East. It should be our fervent prayer that God may have mercy on us so that this "madness" will not ever happen again.

Jan H.G. VanderGeest,
St. Thomas, Ontario

EDITORIAL POLICY: We encourage our readers to write brief responses to material published in our paper. Please specify the issue and article you are commenting on. A long letter, 500 to 750 words, may be published in the upper right-hand corner of this page provided it meets editorial standards.
Letters may be abbreviated or only excerpts may be published to meet editorial requirements. Unsigned letters will not be published but names may be withheld upon request.

letters or red ink. It's a beaut!

Hilda Wielemaker,
Trenton, Ont.

Praamsma article a killjoy

Now "just a moment!" You have surprised me and perhaps a lot of your readers.

I reJOYced to find in the issue of October 25 an article reminding your readers, as you did last year, about the pagan roots of Halloween. In both this issue and in an issue last year you called for the "reformation of Halloween."

But my joy was killed with the article by Brother Praamsma: "Killjoy was here!" (November 8, 1985)

Yes, Killjoy was here, but in the issue of October 25. The killjoy was in your publication of November 8. Secularism and paganism continues to seep into the cracks of our church communities as well as in the hearts of the believers. It is sad to see more of that secular thought seep into your reader's heart through Praamsma's remarks in his article.

It is high time that our churches are cleansed from pagan influences and that we begin to be filled only with the Spirit of God. Yes, we need to reform Christmas celebrations, as well. Santa and the materialistic cult surrounding the pagan celebration of Xmas must be cleansed from our churches and the hearts of believers. Christ must not be crossed out of Christmas; Santa is Satan in disguise (just move the "n").

Yes, maybe we should look at our celebrations and cleanse not only Halloween, but Christmas, Easter and any other Christian holy-day as well. Then we might just be ready for the full revelation of God's Spirit in our churches.

So let us follow scriptural teachings regarding pagan rituals: "Do not associate with them, take no part in them; but rather expose them!" (Ephesians 5:7-12) For then, and then only our JOY will be full.

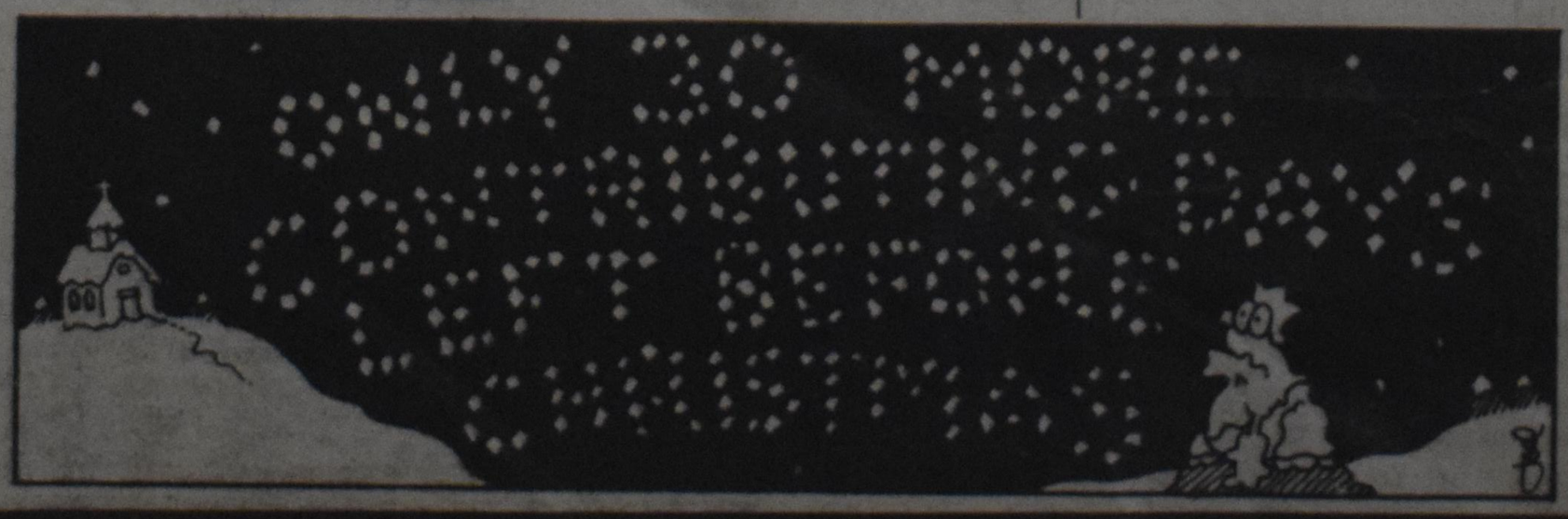
Pastor Jack De Vries,
Alliston, Ont.

Spiritual garbage

Thank you for your articles and positive solutions dealing with the spiritual garbage of Halloween. We as Christians need to be reminded that Halloween is a "secular-Satanic thing."

Peter J. Vellenga,
Hamilton, Ontario

Pontius' Puddle



News

South Africa's racial crisis

... continued from page 1.

unique opportunities for witness and Scripture distribution during troubled times. An Irish worker in the black townships spoke of his fears for his family and friends and that he would mistakenly be identified as one of the oppressors in today's charged climate.

Salt and light

Speakers included white Dutch Reformed pastor Nico Smith, who a few years ago resigned his position as professor in his denomination's Stellenbosch Theological Seminary and began serving an all-black congregation in a black township on the outskirts of Pretoria.

Smith spoke on the need for Christians to resist evil structures. The church, he said, is called to be both salt and light. Salt adds to the pain of wounds but cleanses them. Light cannot hide behind encrusted tradition but must move out into an exposed position.

On the second day of the conference, a contingent of blacks grew disturbed over what they saw to be a failure of whites to understand the deep urgency of the current crisis. Some almost walked out.

The conference organizers averted collapse by scrapping the agenda and instead devoting the entire afternoon to a wide-open exchange of views. The statements made were overwhelmingly frank and ranged from sentiments with racist overtones to those with radical leanings.

Fear and determination

Later, blacks held their own caucus and drew up their own statement. Some whites were vocally opposed to this development, but the conference chairman ruled their actions in order, and a valuable document resulted:

- It reflected a "tremendous sense of urgent crisis." This was felt by blacks prior to SACEL. But the conference alerted white Christians to it and seemed to change the attitudes of many.
- It reflected a sense of impossible dilemma. "There is no solution for South Africa," some insisted. The complexities of the situation defy simple solutions. There was, however, general agreement that the only alternative to bloody revolution is broad-ranging negotiation that includes all sectors of the population.
- It reflected an overwhelming sense of fear — fear of terrorist violence and of police brutality; fear of a communist takeover and of paranoid repression.
- It reflected a strong determination for the church to be involved in finding the solution.

The charter drawn up during the conference is to be carefully reviewed and further refined before its public release, tentatively scheduled for late December. But it is clear that the process of wrestling through the issues it deals with has already visibly altered the nature of the evangelical church in South Africa.

Kuyper's Kapers

YOU, MA'AM, ARE ONE OF THE MOST CONSERV... UH, TRADITIONAL REFORMED CHRISTIANS I'VE MET, AND YOU, SIR, ONE OF THE MOST LIB... UH, PROGRESSIVE
YET YOU'VE BEEN HAPPILY MARRIED FOR 25 YEARS. HOW DO YOU EXPLAIN THAT?
IT'S SIMPLE. WE LOVE GOD...
...AND WE LOVE EACH OTHER
HMM, I SENSE A LESSON FOR THE CHURCH HERE SOMEWHERE

Don't miss Van Halsema evening

F. Bakker

SARNIA, Ont. — Opa Van Halsema," in the person of Herman De Jong of Salem, came to this city. He entertained the people with an evening of singing, thanksgiving and praise.

"Opa" shared with us glimpses of his life; the serious; the hurting and humorous things. "Opa" showed us how readily and easily the things of God can, and should be, mixed with the happenings of every day life.

Being a capable organist, helped in the singing of hymns, rounds and Dutch children's songs.

Be sure to mark on your calendar when "Opa Van Halsema" comes your way. The proceeds of these evenings go toward the Salem Fellowship Fund.

Watch for our Christmas issue next week!

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BETWEEN THE LINES

Socio-political comment by Gus Polman, Richard Vanderkloet, William Van Geest

BETWEEN THE LINES

Do we want less or more from government?

Of those disappointed by the performance of the Mulroney government, those who advocate major cuts in government spending are among the most concerned. When the Tories came to power in September, 1984, many people expected that cuts would finally occur. For them, Finance Minister Michael Wilson hit the right note with his cuts to the CBC and environmental protection programs. Some more cuts came in the May budget. But since then little has happened.

If the deficit was the big issue in Ottawa one year ago, today it's a non-issue. The Tories have been scared off by the negative reactions they've received to the few attempts they've made. Loud protests greeted their environment cuts. And their plan to reduce the indexing of old age pensions was universally condemned. As a result of these responses, Prime Minister Mulroney seems to have lost his desire to implement other conservative policies such as deregulation of industries and privatization of Crown corporations.

Something for everyone

Besides claiming to be committed to a conservative approach to government Mulroney also appears to want to be liked by all. Protests to his policies appear to him as a sign that his conciliatory abilities have failed. As a true liberal (I don't believe he's really a conservative) he wants to respond to all the demands placed on government and reconcile them.

But Mulroney can't have it both ways. Withdrawing government support and services means to alienate precisely the interest groups he wants to conciliate. In a society where the public has come to see government as the ultimate solution to almost all economic, social and personal problems, conservative solutions can only be imposed without regard for the political consequences. The approach of British Prime Minister Thatcher is probably the best example.

Public wants it both ways

The opinion pollsters tell us that we have become more conservative in the last decade. And with the consistent failure of governments to solve social problems, it's no wonder.

But looking at the demands being placed on governments these days you could never tell that the public expects less. Business people, professing to favour free enterprise, keep coming back to the government trough when they can't beat the competition. Human rights groups have become more and more vocal in their demands that governments ban the public expression of racist, sexist and other ideas they don't like. And Fundamentalist Christians, along with feminists, want governments to ban pornographic movies and magazines.

Nowhere else to turn

But it's no wonder that demands on government continue as they do. For many there's nowhere else to turn. For others it is the only important institution besides their workplace they regularly encounter. Many have little confidence in other institutions like the church, the family, schools or religious or cultural communities.

That's also why conservative programs of less government fail, and, in fact, often create demands for *more* government protection. By itself, the conservative formula of less government is as simplistic and impractical as it is just plain wrong. You can't have a negative view of government without a positive view of something else.

And reviving old beliefs in individual self-reliance may be necessary in our circumstances, but they're far from enough. Unless governments, and we as citizens, promote the well-being of other communities and institutions as a *replacement* for dependence on government, attempts at withdrawal of government services and protection will continue to fail.

William Van Geest is an analyst for a political consulting firm in Toronto, Ontario.

Pensive Dutchie

Syrt Wolters

All schools should be independent schools

Some time ago, I had a gentleman in my barber chair who had an appointment with the Department of Education at the parliament buildings. He was from Fort St. John, a town some 1200 km. north of Vancouver. Having myself lived not far from there, we could exchange our "cold-weather" experience.

Both being involved in schools, it was not difficult to steer the conversation in that direction. He found it quite interesting that I was involved in a Christian, independent school. Apparently he did not know much about independent schools; he asked all kinds of questions. How is the school financed? What are the teachers' salaries? Then he said, "Do you know what our superintendent makes? The district of Fort St. John has six public schools. Its superintendent makes $83,000 a year. The cost of an office and the salaries of his "support" staff bring the entire cost to in excess of $200,000. I could not help adding, "To me that seems like $200,000 wasted! "Why?" he asked. I answered, "Why can't those six schools manage themselves? Our school does and many other independent schools do. In most cases our schools compare quite favourably with any public school. And that for approximately half the cost."

He suddenly wanted to know more about independent schools: What is the teacher/pupil ratio? How are the schools operated? I informed him that our schools were parent-controlled schools and I stressed the fact that many parents really had to sacrifice to make it possible for their children to enrol in a Christian school. I also suggested that all schools should be independent and that the government should withdraw itself entirely from running schools. When he left, he said, "Thank you very much for a most interesting conversation — you have given me much to think about.

Question the status quo

We are so brainwashed by the idea that the government should run schools, that we hardly give it a second thought. But when we really ask ourselves what makes the government an educator we become stuck for an answer. I like to compare the involvement of the government in education with the government's involvement in the family. We all agree that the government should stay out of our families — always. Right? Not necessarily. The conditions in a certain family may become so disastrous that the government must step in in order to maintain justice. Sometimes the government takes children away from their parents for the children's safety. What does the government do in such a case? Play family? Of course not — it puts the children in foster homes, a sort of substitute family. I would like to see the government take such a role in education.

Children's education rests primarily with the parents, we confess.

That is not so only for children of Christian parents. It's so for all parents, and no government has the prerogative to overstep those boundaries. This is not to say that the government has no responsibility at all in education. It surely has, as it has in the family.

In the first place, it is of paramount importance that children receive an education commensurate with the complexity of modern living. So the government should provide a solution for parents who are unable to meet the cost of schooling. Moreover — because it is in the interest of the entire society that children receive a good education — it is reasonable that the entire society should bear the cost through taxation.

"Foster" schools

Of course, there is the possibility that some parents may lack a proper sense of responsibility and do not care whether their children receive an adequate education. Then the government should step in. How? By running public schools? Of course not; it should put children in "foster" schools! I would favour the idea that every independent school should be obliged to take in a certain number of those "foster" students.

Wherever I advocate the idea that the government should withdraw from education altogether I am met with unbelief. The usual reaction is, "Sounds good, but you never will convince the government of that."

My reply is: Don't bother trying to convince the government. Instead, influence public opinion. If there ever was a time that people are receptive to this idea, it is now. On the one hand public schools are losing much of their credibility and popularity; on the other hand, independent schools are thriving.

Dramatic change in attitude

Some 20 years ago in B.C., when the Federation of Independent Schools Associations (FISA) started to promote the idea of government funding of independent schools, and it "manned" a booth at city and country fairs, the reaction of the public was very negative: "If you want your own school, you better pay for it yourself." Few wanted to have anything to do with independent schools. But, the FISA kept putting the idea before the public by writing in newspapers — and on open lines over the radio. Slowly but surely the attitude of the public mellowed and then changed dramatically. After a few years people visited our booths and enquired about independent schools. A totally different wind was blowing. And it was quickly recognized by politicians!

Once, when I had our premier, the late W.A.C. Bennett in my barber's chair, I asked him about the chances of funding for Christian schools. You know what he said? "My friend, only over my dead body. I do not want a second Ireland here in B.C.!" When his own son ran for premier in 1975, one of the "planks" in his election platform was funding of independent schools! He was elected and in 1977 the funding came through. Politicians readily detect a change in the "political wind."

So my suggestion is: Tell the public that the responsibility for education rests with them and not with the government. We have schools to prove that it can be done — and at that, for about half the cost of the public education! Don't take the existing situation for granted. Be Reformed and *reform!*

Syrt Wolters owns and operates a barber-shop in the Empress Hotel in Victoria, B.C.

Comic book used for Chinese evangelism

HONG KONG (EP) — A new 140-page comic book developed by Hong Kong publisher Christian Communications Ltd. is being well received by Chinese children. "The Greatest Story in the World," based on the life of Jesus, is illustrated by a Chinese artist in a style resembling other popular Chinese comic books.

The Chinese government uses comic books to teach principles of Communism and for biographies of Chinese leaders. Children avidly read comic books. At present, no Christian literature for children is published in China.

Canadian students approved for overseas study

SIOUX CENTER, Iowa — Five Canadians were among 12 students recently approved for The Netherlands Study Program of Dordt College. The five Canadian Dordt students are Richard deLange, son of Hendrikus and Margje deLange of Abbotsford, B.C., Teresa Meyer, daughter of Thomas and Marian Meyer of Guelph, Ontario, Marietta Oskam, daughter of John and Gerda Oskam of Goderich, Ontario, Anthony Bosch, son of Dieuwka Bosch of Rosthern, Saskatchewan, and Dena Dykstra, daughter of Glenn and Mattie Dykstra of Lethbridge, Alberta.

The five will spend the spring 1986 semester in The Netherlands studying Dutch language and culture, the history of the low countries, and international marketing with eight other Dordt students at the Free University in Amsterdam.

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Church

Marian Van Til, page editor

Scripture does not support absolute uniformity in doctrine

PHILADELPHIA (RES) — "One thing church history shows clearly is that absolute uniformity in doctrine and strict conformity in theological thinking have never provided the basis for stable, enduring unity in church. In fact, efforts to insure such uniformity have had just the opposite effect; they have tended to cause division."

This was said by retiring moderator Dr. Richard B. Gaffin Jr. in a sermon on Philippians 2:1-5, given on May 30, 1985, at the opening communion service of the 52nd General Assembly of the Orthodox Presbyterian Church. According to Gaffin, "The course of church history demonstrates a virtual principle: Uniformity without room for diversity, destroys unity and produces the very dissension it wants to avoid."

The reality of the unity Paul had in mind, according to Gaffin, was not primarily unity in doctrine and having correct theological formulas, but rather possessing the kind of "thinking," the attitude that brought Jesus from heaven and made Him go to the cross.

Gaffin also stated that the "doctrinal grasp of any one denomination or any single generation of the church is always fragmentary, never finished." "... the confessional bond, however essential, must leave room for differences in perception and expression ..." Citing Herman Bavinck's essay "The Future of Calvinism," Gaffin noted that according to Bavinck "an attractive feature of the Reformed tradition, one of its strengths, is the multiplicity of confessions it has produced, the diversity it allows at the confessional level."

The humility on which Paul insists, demands, according to Gaffin, is "a genuine openness to the doctrinal insights others may have, even when they differ from my own." In the church, groups that have varying insights may not become polarizing factions or schools that look down on or aim to exclude the others. "Principles (doctrine) are *not* more important than people," and "how we deal with each other is itself also a doctrinal issue, a matter of principle."

CRC/GKN Conference *Resolution*

The following Resolution was drawn up by the 4th Pre-Council Conference of Christian Reformed Churches in Canada two weeks ago in Burnaby, B.C. (See front page story.)

Radical changes which have occurred in the Gereformeerde Kerken in The Netherlands (GKN) concern us deeply. The claim that those changes will also and inevitably affect the Christian Reformed Churches in North America has given rise to movements of concerned members and has been a harmful influence. To substantiate or reject that claim was the goal of the Fourth Pre-Council Conference of CRCs in Canada, held in Burnaby, B.C., on November 11 and 12, 1985.

The CRC owes its birth and life, in an historic sense, to the churches that grew out of the 1834 Dutch Secession and later Doleantie. Christian Reformed churches, particularly those in Canada, continue to experience the beneficial influences of historic ties, especially those with the GKN. The CRC was and continues to be significantly formed and informed by the theological and biblical scholarship of generations of GKN scholars. Moreover, the contribution that was made and is still being made by GKN ministers who came to serve the CRC can only be acknowledged with gratitude to God.

However, the fear in the CRC that its development will be widely affected by the spirit of liberalism so evident in the GKN may well hinder us in prophetically addressing the society in which God placed us.

We affirm hereby that this fear of "infection" has little basis in fact. The record proves the opposite to be the case. CRC reports on such issues as Scripture interpretation, homosexuality, marriage and divorce, and ecclesiastical office give answers distinctly different from reports prepared by the GKN, especially as regards their treatment of Scripture and the Confessions.

The present antagonist is not really an ethnic one. It is neither the GKN nor anything else uniquely Dutch. Rather, it is the global cancer of secularism which comes to incessant expression through the dominant cultural forces around us.

The GKN and CRC are beset by a common foe and must seek to learn from each other how best and most obediently to engage that antagonist. At the same time we must initiate and welcome ecumenical contacts in our own land which express the true unity of the Church and which enable us together with other churches to combat the hostile forces.

Our mission is here. We are to walk *with* the Lord as we contend *for* the Lord. We are to live out of a positive and life-giving faith in the presence of pervasive secularism. We must *not* engage in recrimination, distortion and pointless invective.

Finally, we should take heart from the fact that while numerically of little consequence, the CRC membership has already had a positive influence on Canadian society. We must continue to be a leaven as we seek, in obedience to the Master, to resist the spirits of this present evil age. Let us do so with boldness, secure in the knowledge that God shall be with us until the end of time.

Publication of Christian literature and broadcasting continues in Middle East

BEIRUT, Lebanon (RES) — Though the Middle East is almost entirely Muslim, it is amazing, according to Missionary News Service, how much Christian material is being published and how many Christian broadcasting stations there are in the Middle East.

The first Directory of Christian Communication in the Middle East lists eight private Christian broadcasting stations in Lebanon alone, three of which belong to Armenian Orthodox lay people. In the entire region, 115 Christian periodicals are published, most of them in Arabic. The directory also lists 69 Christian book publishing houses, 20 of which are in Lebanon.

A Christian bookstore has opened in the heart of Cairo to make available to Christians in Cairo books published elsewhere in the Middle East. It is one of 14 stores owned by the Middle East Council of Churches. Plans call for considerable expansion of the chain to other countries.

World Vision makes television history

MONROVIA, Calif. (EP) — World Vision's "Ethiopia: One Year Later" made television history October 26 by becoming the first live fund-raising telethon to originate in Africa. The 11-hour broadcast raised an estimated $8 million in pledges for African famine relief and development assistance, according to Dr. Ted W. Engstrom, president of World Vision.

The telethon was co-hosted by Gary Collins ("Hour Magazine") and Mary Ann Mobley ("Diff'rent Strokes"); Art Linkletter, Carol Lawrence and Edwin Newman co-anchored the telethon in Washington, D.C.

Special guest appearances included live and taped endorsements by well-known politicians including former President Gerald Ford, Vice-President George Bush, Secretary of the Treasury James Baker and his wife Susan and various senators.

The telethon was aired in 150 cities across the U.S. and generated 44,000 calls from North Americans.

Church News

Canadian Reformed Church

Called

— to Armidale, Australia, Rev. J. Visscher of Cloverdale, B.C.

Rime or Reason

At a recent classis meeting
the much beleaguered Clerk
was discovered feasting
when paid for overwork.

Klaas Sis

She lived in a nursing home;
old she was, but very neat.
Never a gastronome
she longed for potatoes and
meat.

Sy Nodd

Spread or die

Bob Rienstra

When people fight forest fires, one of their major objectives is to stop the fire from spreading by building a fire line around it. Firefighters used bulldozers and shovels to clear the line of all flammable objects. When the fire reaches the line it stops spreading because it has nothing left to burn. A fire that stops spreading dies.

Some people attribute the decline of European churches to their withdrawal from mission work. If you read Kirk MacNeil's *Cutting Edge*, you realize the pitiful state of evangelism in Western Europe. A church that stops spreading dies.

A number of concerned members of the Christian Reformed Church have been withholding quotas from CRWM [World Missions] and CRWRC [World Relief Committee] to protest against the ordination of women. Last year World Missions exhausted its financial reserves and was forced to borrow money. The amount of money spent on expansion (opening new field and adding missionaries to existing fields) has been reduced to one per cent of the total budget. The boycott has been effective. The CRC may stop spreading.

Reprinted from the Calvin Theological Seminary Kerux, November 8, 1985.

Classis Quinte convenes on **January 28, 1986** at the **Rehoboth Chr. Ref. Church, Bowmanville**. The agenda deadline is December 11, 1985.

Rev. Peter DeVries, SC

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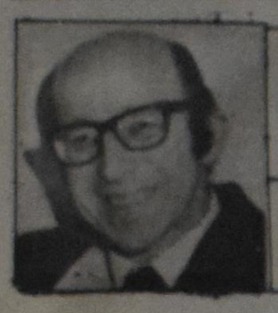

Pastoral letters

Rev. Leonard Schalkwyk

How you can help the refugees

In downtown Toronto, the Lighthouse is an evangelistic centre for the community. Slowly and unexpectedly an important service has been added to its work: the channeling of refugees into Canadian society.

I am writing about this because I feel it to be of great importance to the Church.

Many a congregation has asked itself: Shall we sponsor another refugee family? There is some hesitancy. Why? Everyone remembers the wave of compassion which swept our churches for the boat people who fled Vietnamese communism. We welcomed survivors with open arms. Houses were rented, furniture donated, food was supplied. It was fun, it was great, it was touching.

Little enthusiasm

And how? Shall we do it again? There are now many more refugees than there were then. But our enthusiasm seems to have waned. Requests for sponsorship have gone out to consistories but only some have taken positive action. Why?

It may be because of our experiences the first time around. When we welcomed "our refugees" with open arms, they did not fall into our arms. They politely folded their hands and bowed with an expression on their faces which puzzled us. Much of the food that was precious to us they did not touch.

Cultures clash

Then there was the terrible language barrier. Sometimes when we came to visit (so they might not feel lonely) their doors were not opened. When they were opened, we did not know about the ceremonies that should take place before one enters a Vietnamese or Laotian home. We just marched in, pulled the chair to the table (our own chair, after all) and sat down. There was stunned silence; but we talked a streak.

We became discouraged and did not visit anymore. Some diehards kept up the visiting — sometimes hurriedly — when they happened to be in the area. And they kindly declined the cup of tea offered to them.

We did not know that this puzzled the refugees. We had sponsored them as friends, but to them it seemed that we treated them as enemies by barging into their homes and refusing the special tea they had prepared. They were hurt by our behaviour. That was the culture shock which both sides experienced.

Buddhists in the CRC

Then to our horror we discovered we had sponsored Buddhists — idol worshippers, *heathen*. Today we don't burn heretics, but to sponsor pagans — that is another matter! So we expected them at least to become Christians and to come to church twice a Sunday. After all, we had done so much for them!

Some indeed joined the church — out of politeness or because they wanted the protection of the god of their new country. Others truly, joyfully accepted Jesus as their Saviour. But there are congregations where the sponsored refugees came to church less and less and eventually moved to a big city where they could not be found.

There is some humour in this. When missionaries go to the lost, we are all for it. When after five years they still have not saved a soul, we wonder whether they are worth their salt. However, we don't have the slightest idea of the difficulties they encounter.

We all know the solution for South Africa or Nicaragua or Nigeria. We are often armchair missionaries. But when "missionary problems" came into our own lives, we felt we were superior to "the refugees." We did not realize that they considered us to be equally strange.

That is why I am writing about the Lighthouse project.

The Lighthouse has found a practical solution. They will take care of any family sponsored provided the sponsoring church pays the expenses.

This care includes picking them up from the airport, giving them preliminary housing and lessons in cultural adaptation, teaching the transportation system, classes in English as a second language, finding them a job, and indeed, telling them about Jesus — by a Christian who speaks their own language.

This is carried out by full-time social worker Rita Wong who speaks Mandrin, Tai, and Cantonese Chinese; and by full-time spiritual life worker Timothy Chan, a graduate of Hong Kong Theological Seminary. The program's coordinator is Cindy Dickson.

I am sure we have as much compassion now as when the boat people arrived. But we are not so sure anymore how to show it. The Lighthouse knows!

And if you tell them whether your church is willing to donate four, five, or six-thousand dollars, they will tell you which size family you can help. A smaller congregation can sponsor a single person for about $1,500.

Make your decision, then write Mr. D. Jongkind, c/o The Lighthouse, 1008 Bathurst St., Toronto, M5R 3G7. Or call 416-535-6262. (Mr. Jongkind's home phone number is 416-485-1353.)

Leonard Schalkwyk is pastor of the Christian Reformed Church in Springdale, Ontario.

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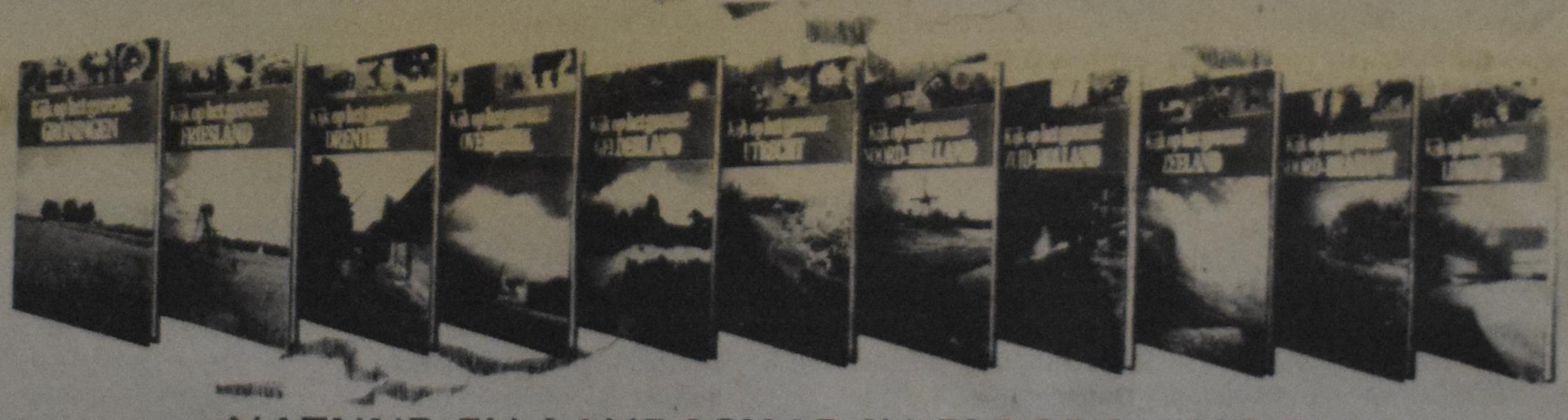

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Education

Henry de Jong, Page Editor

Trinity Western University

These two reports from *Trinity Western World* capture the spirit of this Canadian, Christian University in Langley, B.C.

1985: the Year of our Lord

To tell you the truth, we suspected that 1985 would be a very special year.

It started in 1984 when the Association of Universities and Colleges of Canada (AUCC) welcomed Trinity Western as a full-fledged member. TW gained this acknowledgement of its academic quality *without our making any compromise in our Christian principles or commitment.*

That event gave a pretty strong indication that Trinity was about to embark on its most exciting year ever! Then came 1985 and the first incredible development. A good friend of the university, whom God blessed with financial success, issued a one million dollar challenge-promise! If, by the end of January, 1986, gifts from all our other friends matched his promised $1,000,000, that gift would be applied directly to TW's debt-retirement.

The next significant event that encouraged us to see 1985 as The Year of Our Lord was the unopposed passage by the provincial Legislature of a very special bill. We are now in *name* what we have been for eight years *in fact:* Trinity Western *University.*

But the blessings weren't over yet!

We realized our computer system just couldn't take it. Already overloaded and out of date, increased enrolment, library improvements and expanded accounting needs would add an impossible burden. But there was just no money available for the kind of system needed. We turned to our miracle-working God. Then a local private corporation sent out a request for applications from universities interested in the gift of a $200,000 Hewlett-Packard 3000 computer. Why was Trinity Western's submission accepted over all the others? It was our Year of the Lord!

All of these things moved the Trinity Western University community to profound thankfulness. But it was at the September event that the bubbling joy and irrepressible praise just had to break forth!

As the registered number of students reached toward our goal of 850, we were thankful. (Last year's total had been 838.) Then the number climbed to 900. What joy and praise! We began to hope for 950. Not very likely, many of us thought. The Registrar was keeping everyone posted. Then we reached the impossible number of 950 students on campus! But they just kept coming. At the end of the tally, another miracle: all of us were walking three inches off the ground! Trinity Western University had been granted the responsibility for educating 963 young men and women, beginning in the Year of Our Lord 1985!

Great is His faithfulness!

Silver anniversary

"It's impossible!" They said it then and many will say it now.

In 1960, it was, "You can't start a college on $500."

In 1985 it might be, "You can't equal the quality and facilities of a public university."

They were wrong in 1960.

They're wrong today!

Over the next three years, Trinity Western University is going to build a new library, improve the science facilities, increase scholarships, expand educational services and retire at least $1,500,000 in debts!

And that's just the beginning of the celebration of 25 years of miracles!

It is God's triumph ... and His glory.

For more than two years, TWU's Board of Governors and Administration have strongly sensed God's call to move forward. The decision was made to launch a two-phase, 10-year program to provide for Trinity Western's future.

The first Phase of this program, centering around the Silver Anniversary, would seek to raise $6.55 million for our most pressing needs. Such a successful program will enhance TWU's capacity to minister to its students, to its supporting churches, and to the nation and world at large.

Realizing that off-campus friends of Trinity Western University cannot be asked to contribute toward our Silver Anniversary Campaign (TW25) unless first those closest to the university count themselves in, the Board of Governors, the Faculty and the Staff of TWU have already mounted their own pre-campaign effort.

With a $1 million challenge promise from a corporate friend and with gifts from a few of our closer friends, 25th Anniversary Campaign coffers now hold $1.9 million in gifts and pledges. That's almost 30% of our three-year goal even before the opportunity to give has been presented to the larger Trinity Western family!

Thanks be to God who *always* leads us in triumph!

Ontario sponsors conference on race relations

Ontario Minister of Education Sean Conway has announced a provincial conference on race relations and ethno-cultural relations, to be held March 19, 20 and 21, 1986, in Toronto.

The conference is designed to reinforce work that has been done and to encourage educators to initiate new developments in the area of race and ethno-cultural relations.

Its agenda includes the following goals:

- to encourage school boards without a race relations policy to develop and implement such a policy;
- to encourage those boards with existing policies to enhance their policies;
- to encourage educators to examine curriculum and eliminate any form of discrimination;
- to encourage school boards to develop multicultural leadership programs for their students;
- to develop the most effective methods for responding to racial discrimination in the schools;
- to examine teacher education in the area of race and ethno-cultural relations;

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Special Report

CRC Conference turns ghostbusters

... continued from page 1.

Dr. Schrotenboer highlighted a dramatic reversal in the GKN — the shift from pre-war principalism to a post-war emphasis on involvement. There was also the significant break out of the confessional "straight jacket" into the perceived freedom of a non-confessional stance.

Schrotenboer explained that "when Kuyperianism gives way to deconfessionalism, as people lose their faith in the Gospel of Jesus Christ, they tend more and more to become engaged in those activities for which one thinks faith is not necessary and in which people of good will can unite." Hence a deepened concern for Third World problems and a strong condemnation of apartheid.

How does one account for the GKN's changed mentality? The impact of the war and that of the world church were identified as factors, but none was said to be as influential as one man — Prof. Berkhouwer, who led the Dutch church "from isolation to engagement."

Today the GKN has become socially conscious. The positions it has assumed on racism, nuclear arms, development, conservation and poverty are similar to those of the mainline churches in the ecumenical movement.

Freedom ideal

This new mindset is founded largely on the freedom ideal, an ideal that has come to expression in six distinct ways, according to Dr. Schrotenboer. They are: 1. Academic freedom — theologians are allowed to teach unpalatable concepts. 2. Hesitation to discipline — especially office bearers in doctrinal disputes. 3. Preference for the underdog. 4. Acceptance (also to the ministry) of homophile persons. 5. Rejection of nuclear arms. 6. Stress on the Love command.

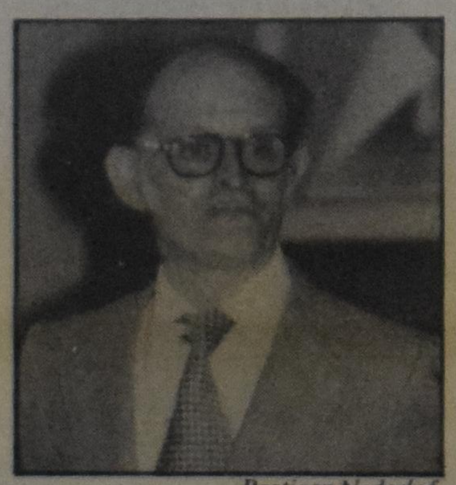
Schrotenboer also contended that the view of Scripture current in the GKN is "influenced largely by a modern philosophical view of truth; namely, that truth is relational, which is more akin to a form of modern subjectivism than to the objectivism of the past."

The Confessions he added, no longer hold the central position they once enjoyed. Rather, "church formularies, synodical declarations and the local church activities all proceed from a less dominating role of the confessions."

Schrotenboer said it would be unjust to suggest "that the GKN is adrift in the modern sea, but neither would it be correct to state that the GKN is sure of its course."

Turning briefly to the CRC, the speaker said he found it more misleading than helpful to claim that the CRC is on the same track as the GKN, only 25 years behind. The issue of women in ecclesiastical office, for example, was dealt with quite differently in the CRC, and the same could be said about the CRC position on homosexuality and on Scripture.

It was pointed out that in one respect the two churches had even been moving in opposite directions, for while Kuyperianism eroded in The Netherlands, there was a revival of it in North America.



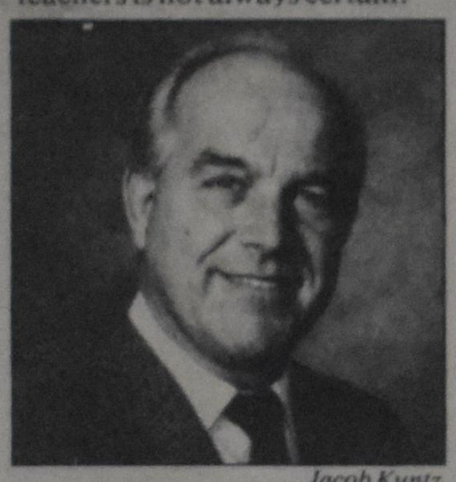
Bastiaan Nederlof

Schrotenboer also saw differences in the CRC's inter-church relations, in its continued desire to base decisions concerning ethical issues on Scriptures and the confessions, and in the likelihood that the CRC will approve its new Contemporary Testimony, "Our World Belongs To God."

New lifestyle

Rev. Kuntz focused on changes in lifestyle and conduct. Taking his hearers through a nostalgic look at the GKN as it was 40 years ago, he spoke of a distinguishable lifestyle that was characterized by faithful church attendance, holiness of marriage, sacredness of sex, importance of Christian education, dedication to the job, and hard work. It espoused a "communal ethos," a pattern of life that was the same for everyone and hence easier to accept.

Today much of that is gone. The church is no longer central except with some older members; young people hardly attend. Predictably, traditional Sunday observance is gone, as is the habit of daily Bible reading. Christian schools are still well-attended, but the ties between church and school are loose, and the Christian commitment of teachers is not always certain.



Jacob Kuntz

Young Peoples Societies are largely a thing of the past, and the old A.R. Party no longer exists.

On the one hand, common-law living is wide-spread; homosexual marriages are not uncommon. Principles are pretty well out while involvement in a host of causes is very much in.

In the late '50s the position of the church was still one of general concern, but during the next two decades, that changed. During the '60s and '70s the church adapted to the new mood and refrained from making binding decisions on doctrinal and ethical issues. Synod made available material "for reflection, important for the forming of opinions within the congregation." Individuals and consistories were left to arrive at their own conclusions at the very time when the old *ethos*, become unstuck.

The CRC in North America followed a different road, asserted Kuntz. Rather than accommodate, CRC synods in the past 20 years have sought to lead, to resolve issues instead of merely suggesting approaches for discussion. On homosexuality ('73) for instance, the *practice* was roundly condemned as incompatible with the will of God while the *persons* were commended to the church and its full fellowship. On marriage and divorce ('80), synodical guidelines confirmed marriage as a God-ordained, monogamous institution intended to be "a permanent relationship till death terminates it." For common-law living, the CRC left simply no room.

Other examples showed that "the role which Scripture and the Reformed confessions play in these decisions is very *basic* and *real*, and shows a totally different evaluation of the significance of the Bible for our moral decisions than can be found in the actions of the GKN."

Kuntz concluded that "there is considerable difference between the CRC and the GKN in the way in which they tackle and solve ethical problems. The complaint that we, in the CRC, follow the same trend and go in the same direction as the GKN is therefore simply unwarranted."

Wih the ghost already feeling quite out of sorts, Rev. Nederlof proceeded to stomp all over him by expressing agreement with the speakers and even going behind them with specific examples in nine tightly-worded points.

Rev. Kuyvenhoven rattled some bones in the organizers of the conference by wondering out loud if the question "Is the CRC a 25 year younger edition of the GKN?" actually was

Andrew Kuyvenhoven

worth a conference. He suggested that those who make the claim are not so young any more, and that there are probably not very many of them.

He feared that by allowing the agenda of the conference to be set by the critics, we might fail to talk about the forces that *do* influence us greatly, and about the things that urgently need doing.

In the small and large group discussions that followed, there was broad agreement with the speakers. The pervasive influence of secularism was identified as posing the *real* danger to the CRC and its members.

When Chairman Rev. Martin Contant of Langley, B.C., adjourned the meeting, a ghost had indeed been pummeled into what appeared to be submission. Whether or not it will now also be buried still remains to be seen.

FROM COAST TO COAST

ALBERTA

Brooks-CKBR	9:00 a.m.	1340
Edmonton-CHQT	7:30a.m.	1110
Edson-CJYR	10:00a.m.	970
Ft. McMurray-CJOK	9:00a.m.	1230
Taber-CKTA	8:00a.m.	1570

BRITISH COLUMBIA

Abbotsford-CFVR	11:30a.m.	1240
Burns Lake-CFLD	9:15 a.m.	1400
Kitimat-CKTK	8:30 a.m	1230
Osoyoos-CKOO	8:30 a.m.	1490
Penticton-CKOK	8:30 a.m.	800
Port Alberni-CJAV (Tues)	9:30 a.m.	1240
Prince George-CJBC	8:30a.m.	94.3
Smithers-CFBV	9:15 a.m.	1230
Summerland-CKSP	8:30 a.m.	1450
Terrace-CFTK	8:30a.m.	590
Vancouver-CJVB	9:30p.m.	1470
Vernon-CJIB	9:30p.m.	940

MANITOBA

Altona-CFAM	9:30 a.m.	950
Boissevain-CJRB	9:30 a.m.	1220
Steinbach-CHSM	9:30 a.m.	1250
Winnipeg-CKJS	9:15 a.m.	810

ONTARIO

Ajax-CHOO	9:30 a.m.	1390
Atikokan-CFAK	10:30 a.m.	1240
Chatham-CFCO	11:30p.m.	630
Brantford-CKPC	10:00 p.m.	1380
Ft. Frances-CFOB	10:30 a.m.	800
Guelph-CJOY	9:30 p.m.	1460
Hamilton-CHAM	7:30 a.m.	1280
Kapuskasing-CKAP	9:00 a.m.	580
Kingston-CFMK	10:00 a.m.	96.3
Newmarket-CKAN	9:30 a.m.	1480
Ottawa-CFGO	8:30 a.m.	1440
Owen Sound-CFOS	10:30 a.m.	560
Pembroke-CHOV (Sat)	6:00 p.m.	1350
St. Catharines-CKTB	9:00a.m.	97.7
Sarnia-CHOK	6:45a.m.	1070
Stratford-CJCS	8:45 a.m.	1240
Wingham-CKNX	10:30 a.m.	920
Woodstock-CKDK	8:30 a.m.	1340
Slt. St. Marie-CFYN	10:00a.m.	1050

NOVA SCOTIA

Digby-CKDY	5:00 p.m.	1420
Kentville-CKEN	5:00 p.m.	1490
Middleton-CKAD	5:00 p.m.	1350
New Glasgow-CKEC	7:30 a.m.	1320
Sydney-CJCB	8:00 a.m.	1270
Windsor-CFAB	5:00 p.m.	1450

NEW BRUNSWICK

Fredericton-CFNB	10:30 a.m.	550
Newcastle-CFAN	9:00 a.m.	790
Saint John-CHSJ	9:00 a.m.	1150

FRENCH
BACK TO GOD HOUR PROGRAM IN CANADA
PERSPECTIVES REFORMEES

ONTARIO

CFML-Cornwall	9:30 a.m.	1170
CFCL-Timmins	9:30 a.m.	620

QUEBEC

CHRS-Montreal	8:00 a.m.	1090
CKLM-Montreal	9:15 a.m.	1570
CKCV-Quebec City	7:15 a.m.	1280
CHLN-Three Rivers	7:45 a.m.	550

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FOR ALLROUND PROTECTION

Feature

A first-hand look at the Golan Heights

Rem Kooistra

The name of our guide was Miriam; our bus driver was Moses. When we asked where their "brother" Aaron would be, the answer was, "He is in Jerusalem; the high priest could not leave the temple. From a New Testament point of view we could have answered that the epistle to the Hebrews teaches us that Aaron could leave the old altar since Christ had brought the only sacrifice that was really necessary. But one must never take a joke too far.

We crossed the Jordan, north of the Sea of Galilee, and entered the area of the Golan Heights on the East Jordan bank (see map). Miriam stretched out her arm over this area and said, "The Golan Heights are not negotiable."

This was a strange statement, for the Golan Heights represent a stretch of infertile, stoney hills which run east of the Jordan from the Sea of Galilee in the south to mount Hermon in the north. It is an area that has almost never belonged to Israel. Only in the days of David and Solomon was it part of the undivided kingdom. So the question arose: Why this statement? Why did Miriam make this determinate announcement?

The desert vanquished

History answers. In the broad valley of the Jordan, north of the Sea of Galilee, a number of villages and especially *kibbutzim* have been established. (*kibbutzim* is the plural of *kibbutz*). The first *kibbutz* in the area of Tiberias was established in 1898. Those early settlers had a hard time. They were living on marshy ground, were plagued by thousands of mosquitoes and suffered from malaria. But motivation and hard work payed off.

Kibbutzim are socialistic agricultural communes. I asked one of the leaders how it had been possible that some of the *kibbutzim* had existed for more than 80 years, whereas that type of experiment almost everywhere else in the world — in Russia, in The Netherlands and in the U.S.A. and Canada — had floundered after a few years of enthusiastic and idealistic beginnings. The answer was, "We Israelis had stronger motivation; we had the will to succeed." But he added, "Now that we have our own country and accomplished many of the first things we wanted to do, it becomes more difficult, even in Israel, to keep the *kibbutzim* going."

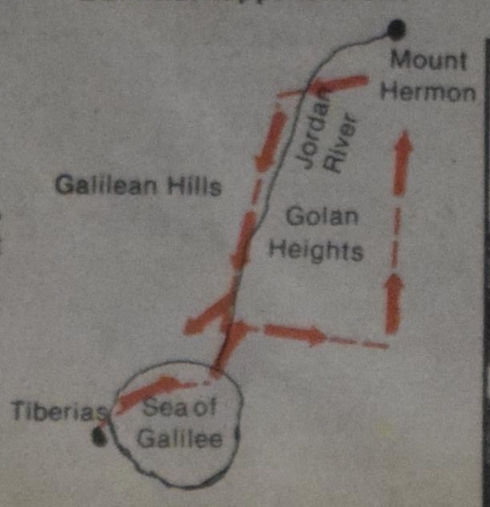
The work of the early settlers in the Jordan Valley was successful. The land was properly drained. Much of the damage done by the Turkish occupation, which lasted more than 500 years, was repaired. The swamp was transformed into a garden. Marshy vegetation gave way to vegetables and yellow fields of grain. If one were standing on the Golan Heights and looked out over the Jordan Valley, as we did, he or she might sing:

Lord, you crown the year with your bounty
and your carts overflow with abundance ...
The meadows are covered with flocks
and the valleys are mantled with grain;
they shout for joy and sing.
(Ps. 65:11,13).

But what happened? The Syrians also looked down on the Jordan Valley from their Golan Heights and they did not sing, but became envious and hostile — especially after 1948, the year that Israel obtained its independence. The expansion of Jewish agriculture and the settlement of the Israelis took place, in part, at the expense of the Palistinians. Slowly the Arabian countries around Israel woke up and started to come to the defense of their Arabian brothers, the Palestinians.

So the Syrians standing on the Golan Heights did not at all like what was happening down there in the Jordan Valley. They started shooting and destroying Israeli property. Sometimes they mistook a tractor for a tank and found that a good excuse to kill the farmer going to his field. Children in the Jordan Valley could hardly play outside anymore. The Israelis, who are very devoted to their children, built many underground bunkers and often school was held in these.

But it irked the Israelis to see their children grow up like little moles under the ground. Moreover, every time men, women, and especially children were killed in Syrian raids, and hatred increased. In 1955 Ben Gurion, Israel's famous and much honoured prime minister, announced that Israel could not tolerate any longer the Palestinian infiltration of Israel.



Photos: Rem Kooistra

Top: A lone Swedish United Nations soldier waves good-bye from his post in between Israel and Syria. Bottom: The Jordan Valley seen from the Golan Heights; in the background, the Galilean Hills. Agriculture and horticulture are in evidence.

Whose homeland?

In reality the Palestinians were trying to return to their former homes. But Ben Gurion announced further the policy of "two for one," that is, for every Israeli who was killed in those raids two Arabs would be killed. There would be merciless retaliation for every attack on Israeli property or life. At times the Israelis required more than "two for one." When in 1953, an Israeli mother with two of her children was killed, the army raided a Jordanian village and killed 42 men, women and children and wounded 15 more — "An eye for an eye, a tooth for a tooth," and more. In a United Nations report we found the following statistics: by the end of 1956, 496 Arabs had been killed and 419 were wounded, while the Israelis counted 121 killed and 322 wounded.

When I read that I wondered how it was possible that people who had come from the deadly cruel concentration camps, who had faced and survived the most inhuman extermination practices themselves, could now act so cruelly in dealing with neighbouring nations with which they had lived in peace on the same soil for so many centuries. Or must we think that they had learned such criminal behavior in Auschwitz?

Finally the conflict burst into war. In 1967, during the Six Day War (June 4-11), Israel took not only the Sinai but also the Golan Heights. It was a costly victory. Israel, with only 3 million inhabitants, lost 679 men and 2,500 wounded, many of whom are still invalids today. Many, many of them fell on the Golan Heights. The territory is an "excellent" area for guerilla warfare, man against man — one kills at short distances.

When one sees some of the many war monuments on the Golan Heights, he or she realizes that those six days of war must have been terrible. Thus it is no wonder that the Israelis have sworn that the Golan Heights will remain under their authority. Never again will they tolerate their children living under fire from the Syrians.

Israel has shown that they mean what they say. Suddenly in those barren hills, we discovered a modern town with good housing, a shopping mall, a theatre, and even a city bus for transportation. We wanted to know what these people lived on. Our guide explained that the Israeli government, always trying to make the country more self-sufficient, had discovered that the nation could not live from agriculture only but needed industry. In order to make the Golan Heights productive, the government had decided to build there, on that arid soil, a chemical plant and a modern city with it. This new establishment showed us once again how modern Israel has at its disposal not only a great deal of dedication, but also much intelligence and many skills which came from many parts of the world.

Foreign peacekeeper continued

We continued our journey by going to Mount Hermon in the north. We looked across the border into Syria, remembering how often Syrian armies had crossed the Golan Heights in biblical times (as in the days of Elisha) to attack Israel.

On Syrian soil we saw an uninhabited village. Our Jewish guide used the occasion to point out how undependable the Syrians really were. At the peace agreement, she informed us, the Syrians had promised to re-settle that village. But they had not returned. Why not? Are they planning to use this ghost town as a possible army camp against Israel? Do they plan a revenge for their losses in the Six Day War? One can understand the uneasiness with which the Jewish farmers in the Jordan Valley look at the uninhabited Golan Heights.

A little later we stood at the border where there is a narrow buffer zone and a lot of barbed wire. A little further there is a sentry box. In front of it stood a United Nations soldier, his gun on his shoulder. His only company was a dog. "Let us say hello to him," our guide suggested. "He will like it."

And he did. He loved being photographed with some of the women of our group, especially the younger ones. He was tall — a Swede. And there he stood, a giant from the far north, keeping peace in between Israel and Syria. Happily, he knew a few English words. So we attempted some conversation. I knew that being a U.N. peacekeeper is not without danger — some do not return to their homeland or are brought back in a flag-draped coffin. So I thanked God for this lone soldier and his work.

Dr. Kooistra is a retired pastor and campus minister of the Christian Reformed Church living in Waterloo, Ontario.

The poetry of Mary Steenland

Mary Steenland reflects

How does poetry function for me as a Christian? That is a many-sided question. One side of that rests in the fact that I do not have the feeling that I have pursued poetry so much as it has found me . . . that is to say, it just started coming to me while I was washing the dishes and doing the laundry.

I hadn't painted since I had married, and then I started having dreams about art . . . I dreamed flute music, baroque organs, dance, costume design, sculpture, etc.

About three years ago, during my waking hours, imagery and lines just started coming to me. So I wrote them down, and then, when I had accumulated some material, would sit down and try to put them together. I couldn't stop myself . . . before I knew it I felt as if I had something that I could perhaps offer as a ministry to others outside of my own home.

I found people responding with some of their own experiences which left me with the feeling that a poem here or there opened up for someone else a window they had not noticed before—it seemed to bring them a moment's joy or insight.

survivors

the sun glows warm
against a steely sky
a few pink cosmos
sun themselves
survivors of the first
chill frost
for yet one day they
flutter in the wind
remnants of a season
soon forgotten
holding back the icy
raw of winter
the freezing blast
that brings them
warm and final sleep

branch-snap

the crisp cold al
and crackle hin ice
branch-snap

the impudent b zz of snow machines
the impertinen call of bluejays

shatter the s ence
break winter s whispered hush

Stones and Poppies

The great rollicking laughter
of red wind-blown poppies
Side-splits and persistent silence
of fieldstones in the grass.
Summer flowers die; fieldstones remember
forever whispered windblown secrets
seasoned with side-splitting laughter
To share the irrepressible joke,
for summers upon grassy summers
with riotous red rollicking poppies.

moon-sliver

a delicate moon-sliver
rides high and silent against
the dark and deepened sky
pure and fine as white
silver bird-song
on a first winter's night
it hangs slight and still
'til dawn blushes
and dogs bark
then slips away and waits
sleepless for the suasion
of early evening's mauve sky

Untitled

The impatience of small children
to see the summer come
Wanting to see the snow vanish as
earnestly as they had wished to see it fall
The house thumps and thuds with
their restlessness
Will a bright sunfilled day mean
a warm day, daywalk
a backstage day
Or are they [illegible]
[illegible]
[illegible]
[

Feature

Alcoholism — story of sick spirits (4)

as told by a recovering alcoholic

To me the following has become a very important discovery, especially because so many professionals (and "sober" alcoholics too) seem to minimize the fact that the tiniest amount of alcohol already triggers something in the limbic regions of the brain which in turn produces ripples of irritability and distress which then typically precede the slipping back into a drinking groove.

I know of people who had been sober for a long time and then had "suddenly" gone back to drinking with no apparent reason for doing so. The only thing different in their lives had been a new medicine — in one case, a simple bronchial atomizer which contained a substantial amount of alcohol solution. (Nothing remotely like a small drink but enough to serve as agitating trigger.) The ex-user of the atomizer is now convinced that such small particles of alcohol at regular intervals were enough to "trigger" braincells into alcoholic behaviour — those cells, of course, had been trained over many years to respond to the very "thought" of alcohol. Well, they finally got some again ... in all innocence.

The beginning of alcohol consumption

Except for Dr. James R. Milam, I know of few people (including as I said many sober alcoholics) who take the following theory seriously. Pre-alcoholic children, often sickly, allergic to anything and everything, generally receive medications on a continuous basis. And that is the beginning of alcohol consumption. Literally! I remember such medications and so do countless other alcoholics — I do not remember them as minute alcoholic beverages, of course, but in reality they were (and are). The "trigger-amount" consumption, therefore, began in infancy, constantly being drenched with alcohol-laced medication.

That's happening even more so today since we have with us more pre-alcoholic infants — and much more stress such infants want to escape from. (Escape through illness is something that's finally being acknowledged as happening!) By the time the pre-alcoholic reaches the teen years of experimentation with booze, it will already be fairly familiar to the brain. Actually — and this is deceiving — when such teenagers start drinking they often *appear* to be handling it better than others since a tolerance has already built up over time. Pre-conditioning has occurred!

Medication can be shown to be a culprit in this regard, although not much research is done in this area (I can guess why not!) The idea of medication laying foundations for addiction is preferred to be seen as a myth — the amounts are so small, after all! No, they're not small, accumulatively speaking.

The idea of medication laying foundations for addiction is preferred to be seen as a myth — the amounts are so small, after all! No, they're not small, accumulatively speaking.

It should, therefore, not surprise anyone that some children in their puberty turn out to be alcoholics as if by some overnight waving of an evil magic wand. It's been in the making for some time. Alcohol from well-meaning medicinal concoctions works the same as any other alcohol, be it from champagne, Chinese cooking wine, or anti-freeze — though the latter two contain lethal impurities only chronic alcoholics would risk.

Surrounded by alcohol

Alcenas Hospital (Kirland, Washington) has compiled a list of *common* medications stocked in most hospitals and pharmacies — all alcohol-containing "healers." The sickly children in our midst all come in contact with such common cure-alls. There are at least 168 of such alcohol-based medicines in regular use. Most household cough syrups, for example, are 22% alcohol — not bad baby booze!

I used to have a student who was forever battling a cough on an hourly basis with Vicks Formula 44. In retrospect that made sense, considering that he was getting 10% alcohol, considering that the student also happened to grow up a confirmed alcoholic and doper.

And there are all the soft-membrane-entering mouth-washes (10-15% al.), and the after-shaves (up to 90%), and the ketone residue from cigarette smoke — yielding droplets of alcohol (aldehydes). (There's an interesting theory about ex-boozers going overboard on the complementary combination of caffeine and ketones (smoke) and feeling "hungover" the next morning. It makes chemical sense, for while it is true that coffee (dilator) and cigarettes (constrictor) form some sort of stimulus barrier, it is also true that eventually there is increased agitation — as if ... as if the brain is being teased in the familiar pre-drinking alcoholic way. Well, alcohol *is* involved.

It all adds up to this: we are surrounded by alcohol in a variety of ways other than the cocktail bar. Pre-alcoholic children are exposed very early, and their little memorex machines in the back of the brain never forget. So it may be of some use to develop that predicting urine test to see how far the inclination towards alcohol has progressed. But I suspect that ex-drinkers who have regained their sensitivities can make such predictions now — just by watching — with a great deal of accuracy. Anyhow, what good does it do society to know more unless it wanted to do everything possible to lessen the proclivity of booze — including the cherry-flavoured stuff on pharmacy shelves?

New schemes to provide immunity

Alcoholism obviously develops by consuming alcohol — any amount. The spirit of this present age seems to dictate that it *wants* to maintain its present supply, but that it *wants* immunity from the consequences. The spirit of *I want, I want* prevails. Thus, while the research goes on and knowledge piles up, drunk drivers and whole families continue to pile up also. And at a younger age!

New things are being tried every other week to prove that you can have your cake and eat it too. Token efforts. Deceiving efforts. The makers of Johnny Walker have walked on the scene with a great new idea: the "designated driver." In short, it goes like this: one person stays sober and as a reward is plied with free non-alcoholic beverages in a drinking place. He will be the driver who will (scout's honour) stay sober in order to drive home his friends who can now get as sauced or stoned as their addiction demands. It should pay off well both in increased consumption and distillery image. True, it may prevent a death or two. But the big Deception is enhanced by it: booze is good for you and we're entitled to as much as we want as long as we take the proper precautions. Nice test, too, for the "designated driver" — see if he can really withstand temptation and not cheat!

Token gestures of concern. And there are so many of such gestures. Medical research funded by distilleries; "health-promoting" athletic events sponsored by breweries; car safety ideas pushed by ... and so on. It's enough to make us feel guilty for picking on booze as a baddie.

Attacking the booze problem at its spiritual roots can hardly be expected to be in vogue since it would be an admission that nearly every big concern in our lifestyles is really shallow and small-time or a disguised way of death: the chase after money, the be-somebody star system, the passion for mindless expansion, the religion of Progress, and the consumption of an endless number of items that don't satisfy. And the big one: our inalienable right to escape the stress of denatured life any way we choose, without consequences, if at all possible. Booze is the most socially acceptable way — therefore, don't legislate our favoured opiate out of our reach. (We can't afford cocaine!)

Accepting the notion

The trouble with accepting the notion of soul-sickness is that there are no specialists in that field. The problem is too simple. Find God? Yes, something like that. Since time immemorial humankind has had an inner voice which said that in times of trouble and helplessness one must fall abjectly to one's knees and cry out for that Power which (sorry, God) has been so insolently ignored. The request for knowledge on how to *live* again must be made, honestly

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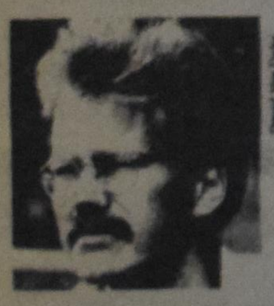

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and humbly.

Imagine a whole nation doing that. It has all happened before. There was the city of Nineveh. There were the children of Israel just prior to the reign of Shalom. There are the "right-living" Hunzakuts who are neither Judaic nor Christian but practise humility and honesty and are abundantly blessed with health. Sobering up to the facts of *real* life requires the spirituality just described.

A still-drinking friend of mine doesn't want to hear the "bad" statistics. "Who cares," he says, "whether I'm one of 8-million Canadian problem-drinkers or one of the 2-million bona fide alcoholics? The problems are the same and I don't wanna hear about it. And don't tell me about Russia again either."

He's describing himself in the spirit of defeatism. About Russia he likes to say, "Well, what can you expect from a country that's officially atheist. They got to know there's something missing in their life. But we're a Christian nation — just some of us have problems ... that's all."

And so it goes. My still-drinking friend has no trouble seeing that alcoholism might just "clean up Russia." (Cleansing is the nature of epidemics — makes the sickly-inclined ones die out.) But my friend has all sorts of trouble applying the rules to himself.

Alcohol supports governments

What complicates matters is that a very sick-sick spirit has settled in as just another "normal" piece of insanity. I'm speaking of the now much-needed revenues from alcohol, outrightly cherished by politicians, said to be needed to counteract the problems caused by booze. Which is not true — very little booze revenue goes back to booze related problem-fixing. Alden Nowlan (1933-1983), the New Brunswick poet and columnist, said in serious jest: "In my own province ... the government would virtually cease to function if it were not for the revenues of beer, wine and spirits ... If every drinker in the province signed the pledge, he would have to shut down the schools and close the hospitals ..." (*Atlantic Insight*).

But it actually happened in Russia! Remember Leonid Brezhnev and his anti-alcohol crusade? It upset revenues so dramatically that many civil servants, teachers, doctors in the rural areas were forced to do without pay for several months. (The program was quickly scrapped.) But in Canada the logic seems to be this: we need to consume *more* booze in order to raise the revenues necessary to counteract the cost of public damage, lost manhours, hospitalization, crimes and other high-priced exigencies (including free lawyers for underprivileged drunks!) which come from consuming *more* booze.

I feel quite positive, however, that the end result of alcoholism on a large scale can only lead to a national break down — hysteria, wildness, anarchy, lethargy ... lots of death.

When the Romans revelled in their illnesses — bragged about the most obscene things — they were "suddenly" overrun by barbarians. That's what booze is, it seems to me, the barbarian in our midst. By invitation! Too simple?

Why this sickness?

Why this age in particular seems so ripe for an alcoholism epidemic may remain a mystery, but it appears to many that the need to escape, the lack of humility and the rampant dishonesties are all pieces that fit the puzzle.

I do wonder at times why I was "chosen" to become an alcoholic. Many alcoholics wonder that. It does often feel as if it were all there from birth — although I know full well that picking up my first drink was my own doing. (Like trying a first kiss ... we watch how others do these things. Learning per se is not evil.)

But when a well-meaning church elder visited me once during my boozing days, he tried to make me see the error of my ways by reading me some of Christ's miracles. After each one he exhorted me, "Now go and sin no more." Applicable in a way, but totally disheartening. I drank all the harder giving it my best rebellious effort. I had a new excuse!

Years later I thought I ought to re-read those miracles — the idea came out of nowhere? And I stumbled on the one miracle the elder had omitted, the story in John 9 in which Jesus healed a man who had been born blind (born alcoholic, I paraphrased). What a lot of know-it-alls in that story! Pharisee-minded people. Like this: this blind fellow must have done something wrong right from the start, no? Or, one of his parents must have been some sinner for this to happen, no? O, be quiet, says Jesus, we're here on a healing mission, not on some convenient explain-it-all-away fault-finding trip. This man is to be healed for the greater glory of God. Let's keep it simple!

That's how I read it and that's how it has become a comfort to me. For me it now fits, the way some easy-answer people could never make it fit. I'm sure that Jesus knew all about the facts of life such as "the sins of the fathers (and mothers) "being visited upon the children" for who knows how many generations.

Concentrate on the here and now

The point, I believe, is this: Healing is possible in the here and now. For individuals! For whole nations even! But it can't happen while concentrating on blame (a form of denial) instead of concentrating on what has to happen in the here and now.

In A.A. I hear people talk of "recovery" in the full knowledge that sheared off limbs don't grow back and that some brain cells may be permanently damaged. It's the spirit first of all that's recovering. The rest follows as best it can and often with amazing reconstruction. (But *nothing* recovers while boozing!)

Finding fault is fairly easy. And useless. Laboratories are busy with it, government sub-committees are busy with it, and even breweries get into that good-looking act in their own biased way. There's mileage in fault-finding. However, it does not stop the train on the tracks that lead to Alco-Hell.

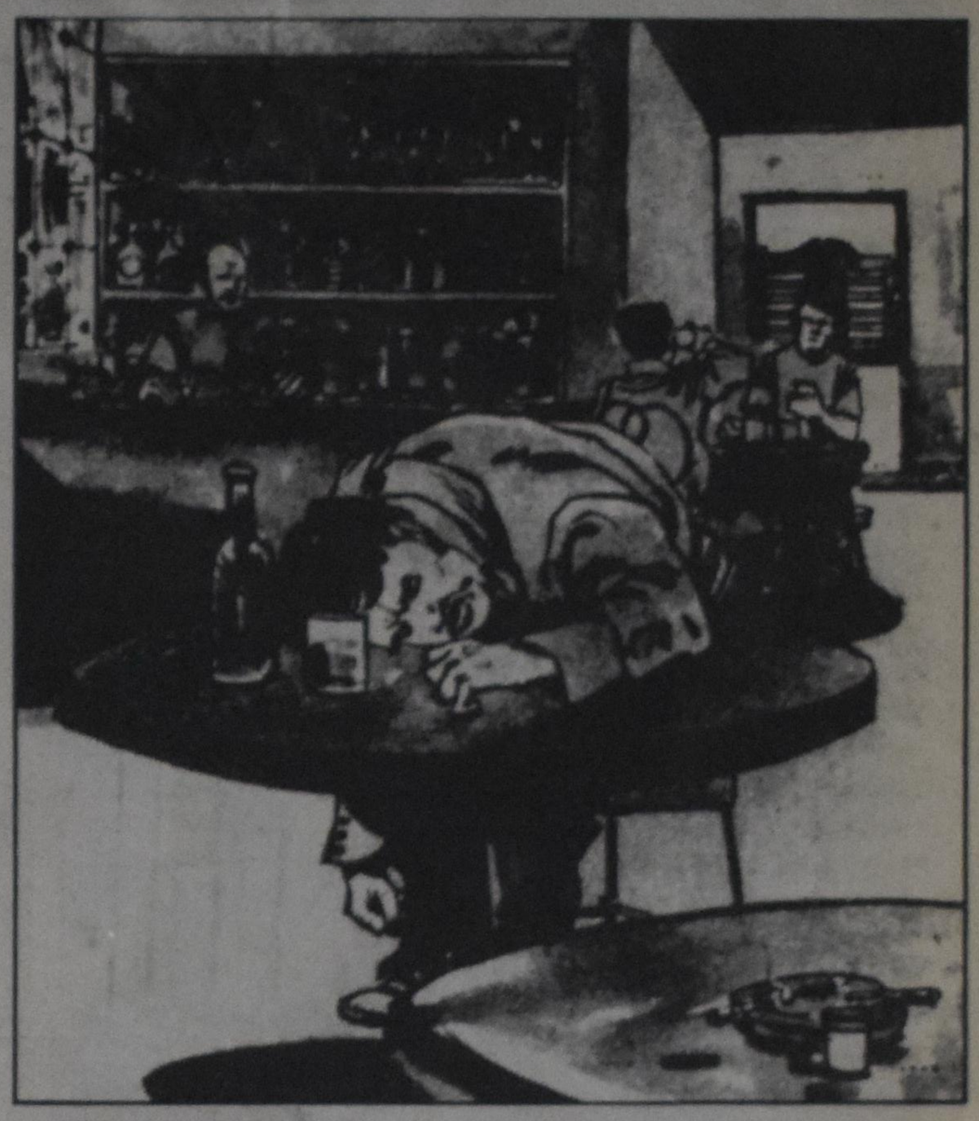
So healing is possible for those who want it. In my case it started with a tiny voice suggesting that *maybe* it could happen. One day I held on to that voice — it had come twice before. But the intervals in between were getting longer. I wanted the voice to be louder. It became louder. Then — interrupted by a brief booze binge — I could not conjure it back.

I *demanded* that the voice of hope return, for I had heard that not acting on hope could be postponed once too often. That scared me. I was very suicidal at this point but still demanding. Demanding, on my terms, instant spiritual solutions, instant feelings of well-being, instant fix-me — like alcohol.

And that's how I wandered into A.A., truly a lost soul without even the tiniest voice of hope left at my disposal. Empty.

No one can do it for us

Very few seem to make it on their own — which is not to suggest that another human being can do it for someone else. I mention it because the prevailing notion in our society seems to be that a doctor, or a counsellor, a pastor or priest — any human "expert" other than ourselves has to fix us. But it's not true. We, personally, have to do something and, also, have to do nothing (like not always interfering with the things we cannot change). But it helps to know that others are making it and it is never a bad sign to become humble enough to ask for help and direction. What follows is our own responsibility.



"Who cares whether I'm one of 8-million Canadian problem-drinkers or one of the 2-million bona fide alcoholics?"

People get sober in different ways. Some even stay sober! For me, A.A. is the type of spiritual program, the nature of which speaks to my alcoholic nature, thus helping me stay sober — for one thing, it reminds me of where I've been and don't want to return! Given the legions of problem-drinkers in Canada, a very small percentage seriously seeks out A.A.'s help (although the press makes exaggerated claims). Many other "curing" routes are being tried. But the fact remains that even Sweden with all its facilities dealing with alcoholism is not making "healing" headlines. And Russia — with all those doctors — hasn't got the problem licked either.

The predominant spirit in Canada seems to remain one of nonchalance (if not cooperation) when it comes to alcoholism. Booze rages on. It's as if the nation's heart isn't in it. And that's a sign of a pretty sick spirit. And that's what I've been trying to show in these articles.

Born at the right time

Again I have to assert that I speak, theorize, ponder only for myself; not on behalf of A.A. or anyone else. I just hold A.A. very dear since that's where I finally learned to listen again, since that's where I learned what *honesty* and *humility* means in the context of my disease and since that's where I saw many others, who also found it difficult to be in this hostile-feeling world so rife with liquor-lies.

The other thing — remarkable to me — is this: A.A. appeared in Western society at a time in history just when the roots for an alcoholism epidemic were digging in — that is, just prior to an insane war, just prior to a great spiritual confusion (with new theologies and God-is-Dead sloganeering), and just prior to the formation of the all-consuming antics of consumerism; just prior to speeds much faster than sound — and sounds of such magnitude as to drown out the whispers of any spiritual beckonings. In my book, the timing could not have been figured out by a human being — no one can be that all-foreseeing. So A.A. was born in 1935 — just in time for me — or the searching reader perhaps.

For the still searching alcoholic who has tried stopping a thousand times, but can't stay stopped, I want to quote a piece from A.A.'s book — three conclusions:

(a) That we were alcoholic and could not manage our own lives.

(b) That probably no human power could have relieved our alcoholism.

(c) That God could and would if He were sought.

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Family

Cinema Summaries

Marian Van Til

Target

Rated Adult Accompaniment
Stars Gene Hackman, Matt Dillon
Directed by Arthur Penn

Chris Lloyd is a post-high school mechanic who believes his parents have him pegged as an underachiever.

Walter, Chris's father, seems to his son to be hopelessly slow-paced and ordinary. Just how extraordinary can someone who works at a lumber yard be? All in this family is far from lost, however. The good thing is that Walter and his wife love each other very much.

At the start of the film, Walter's wife is heading for a European tour with a friend. Chris doesn't understand it, but for some vague but important reason Walter is not going along. Chris finds out why soon enough, and with a vengeance.

As it turns out, dear old dull Dad was a CIA agent way back when. (He quit in order to give himself, his wife and newborn son a chance at a decent family life.) There is someone in Europe who remembers Walter's years with "The Company," and who has a score to settle. So he kidnaps Mrs. Lloyd to lure Duke to her rescue and into their clutches. Or does he? *Someone* kidnaps her, but it takes a suspenseful two hours to find out who.

As Walter and his son get more and more deeply involved in this mystery, they get more and more involved with each other as people. Chris learns astonishing things about his "colourless" father's talents and personality, and Walter learns to trust his son.

Director Arthur Penn has combined an exciting adventure story with a none-too-common affirmation of the importance of loving, caring family relationships.

Recommended.

MEDIA SCAN

Henry Knoop

A Madi$on Avenue Chri$tma$

The commercialization of our Christmas celebration is a topic high on our conversation lists around this time of year. Each year it seems to get worse; one wonders if it is still possible to have a meaningful, relatively commercial-free Christmas celebration in which the focus is on the gift of the Christ child rather than the one under the tree.

This is the time of year when my five-year-old son takes an unprecedented interest in the mailbox and newspaper, looking for more toy catalogues and brochures featuring anything from Masters of the Universe figures to the latest in electronic wizardry. This is the time of year I pick up *Macleans* and cry, "Where's the beef?" Almost 90% of it is advertising!

Huge Christmas profits

Is it any wonder, when companies report up to 40% of their annual sales volume done at Christmas time, that we are subjected to this onslaught of commercialism each year again. Perhaps we sit up and take notice because it comes to us in such a concentrated manner. In reality, however, we are noticing the increase in volume; the techniques and claims used by advertisers are the same as during the rest of the year.

Madison Avenue refers to a section of that New York City street which houses the largest and most influential advertising agencies in the United States and, in some cases, the world. The term *Madison Avenue* has become synonymous with advertising in general, an industry that has influenced the greater part of North American society, telling them what to wear, what to drive, how to look, how to live, and what to buy.

Advertising agencies exist to help a company sell its products. They carefully orchestrate sales campaigns to introduce new products to us "consumers," or they strengthen existing "markets" for old products.

For over 30 years advertising agencies have enjoyed the benefits of modern psychology in order to determine the most effective methods of making sales. Emotional and subconscious appeals to consumers are by far the most productive. By proportion, advertisements and commercials which highlight the product, providing information on its quality, durability, or performance, are significantly smaller when compared to those which feature the people who use the products. As a result, advertisements seldom sell only products; more often they sell lifestyles, attitudes, values, and emotions.

What are they really selling?

Marshall MacLuhan used a psychological term and methodology in studying the media of today. He called it *figure-ground analysis*. Take a product — let's say, a car — and look at it by itself. Its appeal is limited. Now take that car and show it caught in a rush hour traffic jam in downtown Toronto on a hot July afternoon. Your attitude toward the car is significantly altered. Likewise, show that same car, this time with a beautiful girl posed on its hood, parked in front of a swinging beach party in the background, and meaning is once again altered. The car is the figure; the context in which it is placed is the ground; the relationship between the two determines the meaning of the ad or commercial. Figure-ground analysis: a helpful tool to keep in mind when looking at advertisements to determine what they are really selling.

And so at Christmas time we are offended — and rightly so — when Madison Avenue tells us that Christmas merriness is dependent on material goods bought on sale at local department stores. But what about the other 46 weeks of the year? How offended are we when advertisements and commercials dictate what it takes to be beautiful, what drinks to buy in order to have a successful party, what clothes to wear so you can be "in" this year, what kind of car to buy to display your masculinity? We talk about the necessity of the Christmas event reaching out into our lives throughout the whole year. May the lesson we learn from Christmas advertising likewise stay with us.

Henry Knoop teaches Media Studies at Durham Christmas High School, Bowmanville, Ontario.

VELLINGA'S world wide travel service ltd
244 Queen St., P.O. Box 234, Chatham, Ont. N7M 5K3

ISRAEL
15 Days — Spring 1986
Hosted by:
Rev. & Mrs. J.W. Van Weelden
of Grimsby, Ontario
Free optional Netherlands stopover.
For further information on either of these tour programs please contact:
VELLINGA'S TRAVEL SERVICE
244 Queen St., P.O. Box 234, Chatham, ON N7M 5K3
Phone: (519) 352-5150

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Address with Postal Code: _____

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- a book of 80 hymns and 3 mini-musicals for children
- written and composed by Coby van Duyvenvoorde-Veenstra
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Can be ordered from:
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Box 133, Hampton, ON L0B 1J0

or bought directly at the following locations:
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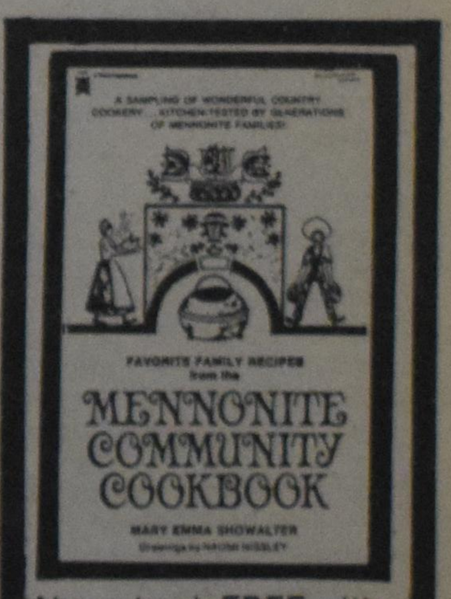
SPEELMAN BOOKHOUSE **Toronto**
MRS. M.P. VAN DUYVENVOORDE
20 Fawell Ave.
St. Catharines

Cost: $6.00 Special rates for larger mail orders.


A SAMPLING OF WONDERFUL COUNTRY COOKERY ... KITCHEN-TESTED BY GENERATIONS OF MENNONITE FAMILIES
FAVORITE FAMILY RECIPES from the
MENNONITE COMMUNITY COOKBOOK
MARY EMMA SHOWALTER

Above book **FREE** with $20.00 or more books, in person, phone or mail (as long as supplies last.) *Please ask for it.*

THE Family Christian Bookstore
750 Guelph Line
Burlington, Ont. L7R 3N5
(1 km south of the Q.E.W.)
ph. (416) 637-9151

Classifieds

Classified Rates

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Marriages & Engagements	$25.00
Anniversaries	$30.00
Obituaries	$30.00
Notes of thanks	$21.00
Birthdays	$20.00

All other one-column classified advertisements: $7.50 per column inch with a minimum of $10.00. For letter under box number, $10.00 extra.
Calvinist Contact will not be responsible for any errors due to hand-written or phoned in advertisements.
Tearsheets will be mailed only upon request.

Calvinist Contact
99 Niagara St., St. Catharines
ON L2R 4L3 (416) 682-8311

Births

KOORNNEEF: Thankful to the Lord, we announce the birth of two grandsons. MARCUS WILLIAM: born on October 23; first son for Fred and Evelyn Koornneef.
308 Main St., E., Grimsby,
and
MICHAEL HENRY: born on October 25; first son for Henry and Jo-Anne Koornneef, a brother for Diana and Karen.
328 Central Ave., Grimsby.
The grateful grandparents are Arie and Carla Koornneef, Greenlane, R.R.#3, Beamsville, ON L0R 1B0

PLEIZIER: With joy and thanksgiving to the Creator of life, Gerald and Christina (Kuiper) announce the birth of a son, JONATHAN SANDOR, on November 11, 1985, weighing 5 lbs. 15 oz. The 17th grandchild for Mr. and Mrs. John Pleizier, Stirling, Ont., and seventh for Mr. and Mrs. Dick Karreman, Nepean, Ont.
Box 131, Navan, ON K4B 1E5

VEURINK: We, Hans and Diane (nee Tempelman) thank the Lord, the Giver of life, for entrusting in our care the most precious gift on earth, our first child, JUDY MARIE, born July 1, 1985, weighing 8 lbs. 9 oz. Judy is the 15th grandchild for Mr. and Mrs. Hendrik Jan Veurink and the second grandchild for Mr. and Mrs. Hank Tempelman.
R.R.#3, Thunder Bay, ON P7C 4V2

Marriages

NYMAN-CRAWFORD: Henry and Annie Nyman are happy to announce the forthcoming marriage of their eldest daughter, JOAN RENA to DAVID KENNETH Crawford, son of Kenneth and Jean Crawford. The ceremony will take place, the Lord willing, on November 30, 1985, at 4:00 p.m. at the Bethany Chr. Ref. Church, Bloomfield, Ont. Rev. Peter DeVries officiating.
Future address: R.R.#1, Hillier, ON K0K 2J0

SOETING—van hoeve; With thanks to God, it is announced that DEBORAH JEAN, daughter of Ralph and Jean Soeting of Dundas, Ontario, and PIETER BENJAMIN, son of the late John Van Hoeve, and Mrs. Martina Van Hoeve of Millgrove, Ontario, were united in holy matrimony. The service was held on Saturday, November 23, 1985, at the First Reformed Church of Hamilton, Pastor John Verhoog officiated.
Future address of the couple: 202-75 Bold St., Hamilton, ON L8P 1T7

VANDERMEER-GRANT: Mr. and Mrs. Jan Vandermeer of Mississauga are happy to announce the forthcoming marriage of their daughter AUDREY MARIE to PHILIP MARK, son of Mr. and Mrs. Stephen Grant of Islington. The ceremony will take place, D.V., on November 30, 1985, at 3 p.m., in the Rehoboth Chr. Ref. Church of Etobicoke. Rev. Peter Van Egmond officiating.
Future address: 92 Martin Grove Rd., Islington, ON M9B 4K5

Anniversaries

Smithers Lindsay
1960 1985
It is with great joy to the Lord for His faithfulness that on December 14, 1985, our parents,

MIKE and JENNY BANDSTRA
(nee Beerda)

hope to celebrate their 25th anniversary. We give thanks to the Lord for the years spent together. Thank you Mom and Dad for all you have and continue to do for us. We pray that God will continue to bless and keep Mom and Dad in His guiding hand.
With our love:
Bryant & Dawn — Redwater, Alta.
Bruce & Ruth (girlfriend) — Dordt College
David — at home
Anita — at home
Home address: R.R.#2, Lindsay, ON K9V 4R2

Zevenhuizen, Gr. Maple Ridge, BC
1935 1985
On December 21, 1985, our dear parents, grandparents and great-grandparents,

GEORGE and GRACE BANDRINGA

will celebrate their Golden Wedding Anniversary, the Lord willing. It is our prayer that God will continue to bless them and keep them in His care, as they surround us with their love.
Psalms 71:17-24.
With hearty congratulations from their thankful family:
Alice & Simon Floris; family — Maple Ridge, B.C.
Lydia Kruk; family — Maple Ridge, B.C.
Winnie & Dick Vandenberg; family — Surrey, B.C.
Anne & Rini Van Herk; family — Prince Albert, Sask.
Dick & Ria Bandringa; family — Burnaby, B.C.
Luke & Margie Bandringa; family — Maple Ridge, B.C.
Reception in their honour will be held, D.V., on December 28, 1985, 2-5 p.m., at the Chr. Ref. Church, 20245 Dewd Tr. Rd., Maple Ridge, B.C.
Home address: #201-12096 - 222 Ave., Maple Ridge, B.C. V2X 5W1

Leeuwarden Cornwall
1935 December 3 1985
Wedding text: "But my God shall supply all your need according to His riches in glory by Christ Jesus." (Philippians 4:19)

HEDDE and BAUKJE HEIDINGA
(nee Ferwerda)

With thankfulness and praise to our God, we hope, the Lord willing, to celebrate the 50th wedding anniversary of our parents.
May the Lord continue to guide their lives and grant them many joyful years ahead.
With love and congratulations from your children, grandchildren and great-grandchildren.
Home address: 444 Patrick St., Cornwall, ON K6K 1G5

Congratulations!

The congregation of the Immanuel CRC in Simcoe, Ont.
wishes to congratulate
Pastor & Mrs. Lammert Slofstra
on the occasion of their
35th wedding anniversary
on November 14
and on the occasion of Pastor Slofstra's ordination into the ministry which also occurred 35 years ago on November 19, 1950.
We pray that God may give them many more years together as a couple and we thank them for their care and love as they minister to us in Simcoe.

Obituaries

On Friday, November 8, the Lord suddenly took home, at His appointed time,

KLAAS HAMERSMA

at the age of 70.
Beloved husband of Jane (Verburg).
Dear father of:
Bob & Leah Hamersma — Bailiboro
Mary & Paul De Bruyn — Oshawa
Welt & Lynda Hamersma — Warsaw
Hage & Judy Hamersma — Warsaw
Jane & Art Steipstra — Ottawa
Grandchildren: Jeanette and Chris, Darryn, Ron, Julie, Laurie Lynn, Aaron, Ryan.
Home address: R.R.#3, Cavan, ON L0A 1C0

Anniversaries

1945 December 20 1985
In a spirit of thanksgiving and praise for God's faithfulness and care, we announce the 40th anniversary of our parents and grandparents,

WILLIAM and GRACE VANDERGRIFT
(nee Van Vliet)

Congratulations Dad and Mom, Grandpa and Grandma! It is our prayer that the words of Psalm 48:15 may continue to guide your lives together as they have during the past 40 years directed your marriage and the nurturing of your children.
With love from all of us:
Larry & Kathy Vandergrift; Michael, Ellen, Andrea — Edmonton, Alta.
Ena & Derk Pereboom; Bert, Phillip, Jarrett, Andrew — Vernon, B.C.
Ed Vandergrift — Courtenay, B.C.
Alida & Dave Tuininga; Julie, Marlene, Jeremy, Trevor — Neerlandia, Alta.
Maryann & Cal Spronk; Angela, Alisa — Edgerton, Minn.
Elco & Joanne Vandergrift; Janelle — Edmonton, Alta.
Will Vandergrift — Smithers, B.C.
Open house will be held on December 26, 1985, D.V., at the Smithers Chr. School gymnasium from 8:00 - 10:00 p.m.
Home address: Box 3178, Smithers, B.C. V0J 2N0

Alliston Holland Marsh
1960 December 9 1985
With joy and thankfulness to God we announce the 25th wedding anniversary of our parents,

HARRY and KLAASKE VANDER KOOIJ
(nee Miedema)

It is our prayer that the Lord may continue to bless them in the years to come.
With love:
Anna — at home
Raymond — Redeemer College
Open house on Saturday, December 7, from 2:30 - 5:00 p.m. in the Parish Hall of the Holland Marsh Chr. Ref. Church.
Home address: R.R.#2, Newmarket, ON L3Y 4V9

Obituaries

"Blessed are the dead
who die in the Lord ...
they will rest
from their labour,
for their deeds
will follow them."
(Rev. 14:13)
On Friday, November 15, 1985, the Lord called home our dearly loved wife and mother,

SOPHIA (Fia) DE WILDE
(nee Rozemulier)

at the age of 57 years.
She was loved by all of us and we will miss her tremendously.
Beloved wife of Gerrit Jan de Wilde, and caring mother and grandmother of:
Margaret Schenk; Michael — Richmond Hill, Ont.
John de Wilde — at home
Robert de Wilde — at home
Survived by her mother Mrs. Cornelia Rozemulier-Peters and six brothers and sisters, all of The Netherlands, as well as her sister Margaret and husband John Kolkman of Richmond Hill, Ont.
Funeral service was held on Tuesday, November 19, 1985, in the Willowdale Chr. Ref. Church, Pastor Jack Westerhof officiating, assisted by Dr. George VanderVelde.
Home address: 2 Dunsinane Dr., Thornhill, ON L3T 3K2

Oct. 17, 1933 Oct. 15, 1985
The Lord has turned sickness into wholeness and grief into joy, when shortly before her birthday, He called to higher service,

MAARTJE KRAMER-van Niedek

our beloved daughter, sister, and aunt.
"Their deeds will follow them." (Revelation 14:13)
Dear daughter of Mrs. H. van Niedek and the late Cornelis van Niedek.
Dear sister of:
Bill & Grace van Niedek
Joe & Adrie van Niedek
Casey & Phyllis van Niedek
Harry & Janet van Niedek
Daney & Rose van Niedek
nieces and nephews
Lovingly remembered by all.
Kingston, Ontario.

On November 4th, the Lord took home, His child, one of our faithful members,

Mrs. JEAN OUDMAN

We wish to express our deepest sympathy to Mr. Ralph Oudman and family.
May Mrs. Oudman's testimony of her trust in her Lord and Saviour, comfort and strengthen her family and us also, to go on, keeping our eyes fixed on Jesus, who has said: "I am the Resurrection and the Life." (John 11:25).
Mt. Brydges Ladies Society "Forward in Faith."

Wanted

Who can help?
Mentally handicapped boy is saving stamps (world-wide). If you have any, please make Ralph happy. Send all stamps to:
Ralph van der Woude
14490 - 106 A. Ave.
Surrey, B.C.
V3R 1T4

Obituaries

The Netherlands Alta.
Lauwerzijl, Gron. Granum,
February 16, 1930 October 6, 1985

What is your only comfort in life and in death? That I am not my own, but belong — body and soul, in life and in death — to my faithful Saviour, Jesus Christ.
On Sunday, October 6, 1985, God suddenly took unto Himself,

ENNO JELLE WIERENGA

at the age of 55 years.
Beloved husband of Henrietta (Poelman).
Father of:
Darrel & Ruth Wierenga — Salmon Arm, B.C.
Bill & Marilyn Schooten — Noblefford, Alta.
Larry & Jan Wierenga — Granum, Alta.
Connie Anne Wierenga — Red Deer, Alta.
Ivan & Jacqueleyn Wierenga — Granum, Alta.
nine grandchildren.
Kevin, Erna, Nathan, Julie, Jordan, Joseph, Sally, Sonny, Trevor.
Granum, AB T0L 1A0

For Sale

Two-storey house for sale in the village of Drayton. Located next door to the Christian Reformed Church, one kilometer from the Reformed church and ½ kilometer from the Christian school. The tree filled lot is 105 feet wide and 160 feet long. Phone (519) 638-2163. For more information.

For Sale in Kelowna, B.C.
Greenhouse business and home on 1.84 acre.
Excellent opportunity for right party. All stock, machinery, delivery van, etc. included in asking price of $185,000.
Must sell due to illness.
(604) 765-8617

Motels

- Airconditioning
- Waterbeds
- T.V.
- 26 units

TUDOR LODGE MOTEL
1665 London Rd., Sarnia, Ontario N7T 7H2
"It's been our pleasure"
Jerry and Frances Hettinga
Phone 542-7716

More classifieds on next page.

50 years is a long time!

Couples whose fiftieth, fifty-fifth, or sixtieth wedding anniversary announcement appears in *Calvinist Contact* now have the opportunity to place their picture in the family announcement section of the Classifieds **free of charge.** Pictures submitted may be in either black and white or colour but should be **very clear** to reproduce properly. Contact the advertising department for further information.

Classifieds

Employment Wanted

I am a single woman who has recently graduated from Conestoga College-three year Materials Management Program. I am also skilled in office work. Willing to relocate. Contact Janet Katerberg, R.R.#2, Alma, ON N0B 1A0. Phone (519) 638-2260.

Help Wanted

Employment Available
Full-time position available immediately for delicate assembly work with a Rexdale manufacturing company. Knowledge of basic electronics would be an asset. We offer excellent benefits.
Please contact: Teresa Engelsman
Andec Manufacturing Ltd.
(416) 243-3456

Journeyman mechanic required for Neerlandia Co-op Service Centre. Good working conditions, Christian community. Write or phone: Neerlandia Co-op Service Centre, Neerlandia, AB T0G 1R0; (403) 674-4419 or 674-3020.

Winter Work Opportunity
To monitor greenhouse conditions on cold nights plus assist in various other tasks. Apply to: Creekside Gardens Ltd., Fairlane Rd., Jordan Station, L0R 1S0; (416) 562-4126.

Teachers

BULKLEY VALLEY, B.C.: The Houston Christian School situated in the beautiful Bulkley Valley of Central B.C., is in need of an **elementary** teacher. The half-time (possible full-time) position will be available starting January, 1986. Contact: Mr. H. Vandermeer, Principal; phone: (604) 845-7907 (home) or (604) 845-7736 (school) or write: Box 237, Houston, B.C. V0J 1Z0

Knox Christian School
in Bowmanville
invites applicants for the position of

teaching principal

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SMITHVILLE: Smithville District Christian High School will require a 2/3 of full-time **French teacher** or 2/3 of full-time **Business teacher** for Semester Two of the current year. A possibility for continuing employment for the 1986-87 school year exists. Duties will commence on January 30, 1986. Please direct all inquiries and applications to: Mr. M.B. Stroobosscher, Principal, Smithville District Christian High School, P.O. Box 310, Townline Rd., Smithville, ON L0R 2A0; (416) 957-3255.

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Teachers

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Two bedroom apartment for rent; north end of St. Catharines; available January 1, 1986, at $400 including utilities. Close to stores and bus stop. Call 937-1948.

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57 acres, all workable. Immaculate three-bedroom home. Large barn. Steel shed. All buildings painted. Open to offers.
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2) declared vacancies: **Biology** and **Sociology**

3) new positions: subject to budgetary approval: **French, History** and **Physical Education.**

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Letters of application along with curriculum vitae and names of references should be sent to:
Dr. James R. Payton, Jr., Academic Dean
Redeemer College
467 Beach Boulevard, Hamilton, ON L8H 6W8

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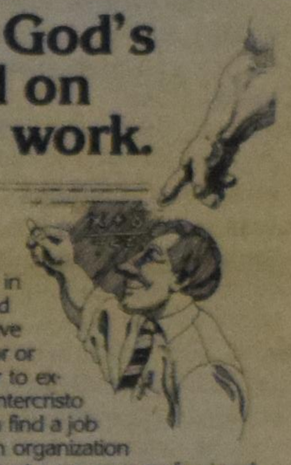

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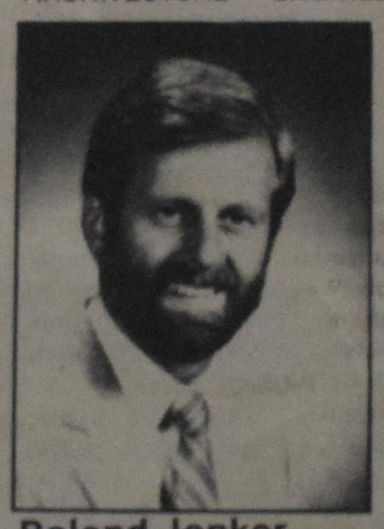
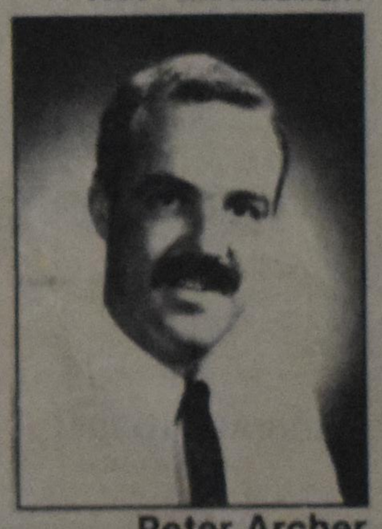


Roland Jonker



Peter Archer

Mr. F.J. Reinders, President of F.J. Reinders and Associates Canada Limited is pleased to announce the appointment of Mr. Roland Jonker, Dipl. Arch. T., as Director of the Department of Architecture and Buildings; and Mr. Peter Archer, B.E.S., B.Arch., O.A.A., as Staff Architect.
F.J. Reinders and Associates Limited is licensed by the Ontario Association of Architects to practise architecture in addition to offering planning, structural, municipal, coastal and airport engineering services. Reinders has offices in Brampton, St. Catharines and Vancouver, B.C.

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CALENDAR of events

Nov. 30	Fall Harvest Bazaar of the Stratford and District Chr. School at Knox Presb. Church, **Stratford,** Ont. Pancakes at 9 a.m. and auction at 2 p.m.
Nov. 30	Organist Andre Knevel in concert at Mountainview CRC, **Grimsby,** Ont.; starts 8 p.m. Admission free.
Dec. 1	Organ Recital by Jacquie Berentschot at 3 p.m., St. George's Anglican Church, **Oshawa,** Ont. Also featuring: The Durham Alumni Choir.
Dec. 4	Christian Farmers Federation Annual Convention and Banquet. Convention starts 10 a.m. Banquet at 5:30 p.m. Theme: "Farming with a Vision." Place: Italian-Canadian Club, 135 Ferguson St., **Guelph,** Ont. For pre-registration call (519) 837-1620.
Dec. 6	Van Halsema comes to **Clinton,** Ont., at 8 p.m., Clinton CRC. Rescheduled from November 22!
Dec. 7	Redeemer College Advent Christmas Choral Concert at 8 p.m., Immanuel CRC, **Hamilton,** Ont.
Dec. 7	Dutch carol sing-along at 7:30 p.m. in the First CRC, **Hamilton,** Ont.
Dec. 8	Handel's "Messiah" by The Laudate Dominum Choir of Chatham; at 8 p.m., St. Andrew's United Church, **Chatham,** Ont. Free-will offering, everyone welcome! Organist: Dick De Jonge.
Dec. 11	Christmas Concert, 8:00 p.m. in the Trinity United Church, **Bowmanville,** Ont., by the choirs and orchestra of the Ontario Christian Music Assembly under the direction of Leendert Kooij with Andre Knevel at the organ. Admission $4.00 for adults, and $2.00 for students.
Dec. 13	Concert by the choir "Euphonia" with Pam Van Weelden (piano) and Grace and Colleen Reinders; 7:30 p.m., Clarkson CRC, 1880 Lakeshore Rd., W., **Mississauga,** Ont. For info. call (416) 823-7262.
Dec. 13 & 14	Handel's "Messiah" performed by Listowel Concert Singers and The Kitchener/Waterloo Symphony Orchestra. Conductor: Paul Sloan; at 8 p.m., Friday and Saturday at Trinity United Church, **Listowel,** Ont. For info. phone (519) 291-3106.
Dec. 14	Christmas Concert by Mountainview Singers directed by Harold de Haan at 8 p.m. in Mountainview CRC, **Grimsby,** Ont. Cantata: "The Nativity of Christ" (Caleb Simper).
Dec. 14	Choir and Organ Concert by the choir and brass directed by Leendert Kooy, with Andre Knevel at the organ; at 8:15 p.m. in Central Presb. Church, Charlton St., **Hamilton,** Ont.
Dec. 15	Christmas Concert by St. Thomas District Male Choir "Crescendo," St. Thomas Ladies' Choir "Gloria In Excelsis" and the London Bel Canto Choir, in the Bethel CRC, **London,** at 8:00 p.m.
Dec. 15	Advent Service with the Adoramus Maranatha Choir at 7 p.m., Calvin CRC, **Dundas,** Ont.
Dec. 20	Christmas Candlelight Service with the Adoramus Maranatha Choir at 8 p.m., Mount Hamilton CRC, **Hamilton,** Ont.
Dec. 21	Christmas Concert at 8:00 p.m. in Willowdale United Church, Kenneth Ave. (behind the Northtown plaza) **Willowdale,** Ont., by the choirs and orchestra of the Ontario Christian Music Assembly, under the direction of Leendert Kooij, with Andre Knevel at the organ. Admission $4.00 for adults, and $2.00 for students.
Dec. 21	Christmas Candle Light Service at 8 p.m. in the First CRC, **Hamilton,** Ont.
Dec. 22	Christmas Candlelight Service with the Adoramus Maranatha Choir at 7:30 p.m., Maranatha CRC, **York,** Ont.
Dec. 22	Christmas Concert by Brampton Christian Choral Society; Director W. Hoekstra; 8 p.m., Second CRC, **Brampton,** Ont.
Dec. 22	Christmas Concert by St. Thomas District Male Choir "Crescendo," St. Thomas Ladies' Choir "Gloria in Excelsis" and the London Bel Canto Choir in the First United Church, St. George St., **St. Thomas,** Ont., at 8:00 p.m.
Dec. 23	Christmas Organ and Choir Concert with Belcanto Choir and Andre Knevel at the organ; starts 7:30 p.m. at Immanuel Ref. Church, 266 High St., **London,** Ont.
Dec. 31	Organ Concert and Hymn Sing with Andre Knevel at the organ; at 7:30 p.m., Guelph Reformed Church, 79 Speedvale, **Guelph,** Ont.
Jan. 11	Organ Concert by Andre Knevel, 8 p.m., at Christ Church Cathedral, James St., **Hamilton,** Ont.

Advertising Deadlines

Dated	Mailed	Display	Classifieds
Fri. Dec. 6	Tues. Dec. 3	Thurs. Nov. 28-8:30a.m.	Wed. Nov. 27-8:30a.m.
Fri. Dec. 13	Tues. Dec. 10	Thurs. Dec. 5-8:30a.m.	Wed. Dec. 4-8:30a.m.
Fri. Dec. 20	Tues. Dec. 17	Thurs. Dec. 12-8:30a.m.	Wed. Dec. 11-8:30a.m.

Come to an evening of fine music

featuring

Mrs. Pamela VanWeelden — piano
Grace and Colleen Reinders — piano and song
Euphonia Choir

at the Clarkson Christian Reformed Church
1880 Lakeshore Road West, Mississauga

on December 13, at 7:30 p.m.

Offering will be received for the Piano Fund

AN APOLOGY

Sincere apologies to those of you who came out on Saturday, November 16th to attend the

Andre Knevel Organ Concert

Due to unforeseen circumstances, the concert needed to be postponed and will now definitely be held, D.V.:

Saturday, January 11, 1986
Christ Church Cathedral, James St., Hamilton

An exciting evening of all your favourite "Popular Classics" played on the organ.

John Knox Memorial Christian School
Fruitland, Ontario
plans to celebrate its
25th anniversary
Sat., April 26, 1986

25 Years

"Farming with a Vision"

Annual Convention & Banquet

Christian Farmers Federation of Ontario

Wednesday, December 4, 1985, D.V.
10:00 a.m. - 4:00 p.m. Banquet: 6 p.m.

LOCATION: Italian Canadian Club of Guelph
135 Ferguson St., Guelph

KEYNOTE SPEAKER: Dr. Henry Aay, Professor
Calvin College, Grand Rapids

PANEL DISCUSSION: focus on Farm Family:
a) Farm Family in the Community
b) Farm Family as a Unit
c) Farm Family Under Stress

BANQUET SPEAKER: Robert Yoder, practising farmer, author, stewardship secretary, Mennonite Congregational Ministries, Eureka, Illinois

SPECIAL FEATURE: "The Benjaminites"

For pre-registration call CFFO Office, Guelph

(519) 837-1620

Deadline: Friday noon, November 29

REUNIE

In 1986 hoopt men in Hillegersberg-Terbregge te gedenken dat 100 jaar geleden het Protestant Christelijk onderwijs van start is gegaan.
Ter gelegenheid van deze mijlpaal willen wij voor alle oudleerlingen, bestuursleden en het onderwijzend personeel een reunie organiseren op zaterdag 7 juni 1986.

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A VALENTINE TRAVEL GROUP SPECIAL

Watch for our Christmas issue next week!

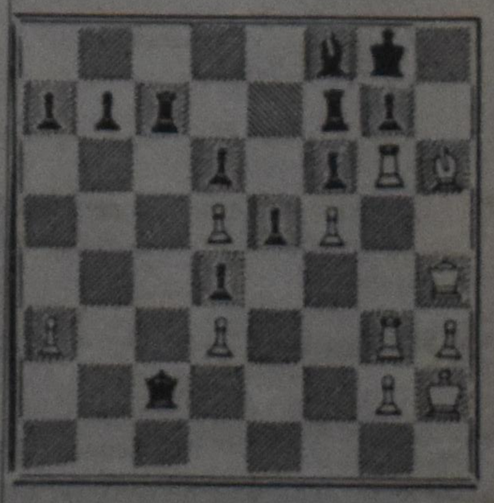
Let's Play Chess — P. Layer

KING SIDE SNEAK

The following excellent game was played in the 1985 Chess by Correspondence Series between Mr. Lamain (White) and Mr. Boer (Black). White suddenly changes his attack on the Knight file to the Rook File and Black has no effective reply. Watch how the play develops by following the moves on a board.

Lamain White	Boer Black	Lamain	Boer
1. P-K4,	P-QB4;	8. 0-0,	P-KR3;
2. N-KB3,	N-QB3;	9. N-Q5,	NxN;
3. N-B3,	P-K4;	10. PxN	N-Q5;
4. P-QR3	P-Q3;	11. NxN,	P(QB4) xN;
5. P-KR3,	N-KB3;	12. P-KB4,	R(QB1)-N1
6. P-Q3,	B-K2;	13. P-KB5,	Notice how this pawn move enables White to attack on the King's side. Black's Bishop on K2 becomes "Weak."
7. B-K2,	0-0		
13.	P-KB3;	20. Q-N4,	B-KB1;
14. B-R5,	Q-B2;	21. R-KB1,	Q-N3;
15. B-N6,	B-Q2;	22. R-KB3,	QxPN7;
16. R-B3,	B-K1;	23. R-KN3,	R(QB1)-QB2;
17. R-N3,	BxB;	24. Q-R4,	A better move is Q-R5 since this move covers KB7 if the black rook on KB2 moves to give the Black King some room. 26. BxP would then always win.
18. RxB,	R(QR1)-QB1;		
19. BxRP,	R(KB1)-KB2;		
24.	QxP (QB7)		
25. K-R2,	R(QB2)-K2;		

Black



White
Position after 25. ...., R-K2;
White now wins with 26. B-K3! Black resigned. White threatened 27. R-R6 and 28. R-R8 mate. If 26. ..., R-B2; 27. R-R6, R-Q2; 28. Q-R5! etc.

Dutch

Persoverzicht

Carl D. Tuyl

Ja zeker, Virginia, er is toch heus wel een Progressief Konservatieve Partij in Quebec. Waarom doet dan het opperhoofd Mulroney niets meer voor die partij en waarom doet hij zo vriendelijk tegen de P.Q., als een kat die spint voor een schoteltje twee procent? Dat, Virginia, is een vraag die misschien wel het best beantwoord kan worden met dat oude Hollandse spreekwoord: het bloed kruipt waar het niet gaan kan.

Onze regering heeft nu besloten om het roken stevig aan te pakken. Ze gaan er $800.000 tegenaan gooien in een anti-rook kampanje. De firma die dan het roken te lijf zal gaan, is toevallig dezelfde firma die het roken vóór en van Imperial Tobacco propagandeert. Het is een welsprekend teken des tijds, dat noch de advertentie firma nog de regering ook maar enig probleem herkende in die situatie.

De vijf leden van de door de regering aangestelde kommissie voor onderzoek van de posterijen zijn nog in een staat van schok. Hun rapport kan in een paar woorden worden opgesomd: "Hoe bestaat 't?" Vooral de direktie krijgt het hard te verduren, maar ook de vakbonden ontsnappen de kritiek niet. Is er hoop? Volgens de kommissie wel, maar dan zal het mes er diep in moeten.

Een griffel en een zoen van de juffrouw van de week voor onze ambassadeur in de Verenigde Naties, die in de algemene vergadering op zijn eigen onnavolgbare manier 's even de waarheid zei over de Russiese bezetting van Afghanistan. De vergadering met bijna unanieme eenheid (122-19) met twaalf onthoudingen besloot aan te dringen op terugtrekking van de Russiese bezetting. Canada in de persoon van ambassadeur Lewis is uitstekend vertegenwoordigd in de Verenigde Naties.

En de Anglikaanse Kerk is ook al niet op haar mondje gevallen als het gaat over het huidige ekonomiese bestel van onze regering. Een rapport, juist gepubliceerd, stelt deze vraag: "Als onze regering biljoenen kan verkwisten in het bijstaan van corporaties, zou het dan niet mogelijk zijn om de hongerigen te voeden?"

Ottawa is nog steeds aan het pogen schadevergoeding te inkasseren van Amway. De zaak is aanhangig gemaakt voor de rechtbank waar de advokaat van de Amway-maatschappij zich beriep op de grondwet, om de weigering van de heren VanAndel en DeVos om te verschijnen en te getuigen, uit te leggen.

His Majesty heeft bedankt voor het lidmaatschap in een Gemenebest kommissie dat zou bemiddelen in Zuid Afrika's apartheid konflikt. Met karakteristieke openheid verklaarde Trudeau dat de autoriteiten in Pretoria hem waarschijnlijk liever zouden zien gaan dan komen.

Het Leger des Heils is alvast maar begonnen met de Kitschmas kollekte en een zekere firma die zaken doet onder de naam Jay Norris Company adverteert met "X-mas Toilet Seat Covers." En zo gaat de eerste prijs voor smakeloosheid deze week naar de Jay Norris Company.

Deze rubriek is wereldwijd de enige die niet schrijft over de ontmoeting van Reagan en Gorbachev in Geneva, anders dan om beide heren aan te raden de trappen naar de Sint Pieter Kathedraal op te lopen en zich te bezinnen aan de voet van de preekstoel van iemand die een paar eeuwen geleden zei: "Regeerders moeten getrouw zijn als God's vertegenwoordigers." (Calvin Institutes IV XX 6) Of anders kunnen ze misschien eens even gaan kijken bij het Hervormingsmonument waar Willem van Oranje geciteerd wordt over de plichten van regeerders.

Een paar sobere feiten ondersteunen mijn wens: De Sovjet Unie besteedt meer in haar militaire begroting dan de regeringen van ontwikkelende landen besteden aan onderwijs en gezondheid van hun 3.6 biljoen mensen. En de begroting van de Amerikaanse Luchtmacht is groter dan de totale begroting voor onderwijs voor 1.2 biljoen kinderen in Afrika, Zuid Amerika, Azië met Japan inbegrepen.

Moge het motto van Geneva tekenend zijn voor het resultaat van de Reagan/Gorbachev ontmoeting: Post tenebras lux. After darkness light!

Hier ten huize Tuyl staan flesjes met pillen tussen de sambal en de ketoembar. We leven in afwachting van de dokter's beslissing die morgen genomen zal worden. Ik wil weer de preekstoel op en de gemeente in. Rust roest.

Volgende week hopen we het kerstnummer te verzenden.

MULTICULTURALISM CANADA

Maak Canada een goed land om te werken en een betere plaats om te leven.

In het afgelopen jaar heeft de regering van Canada een begin gemaakt om te verzekeren, dat gelijkwaardigheid een werkende en levende realiteit zal zijn. De volgende onderwerpen zullen worden besproken:

GELIJKWAARDIGE WERKGELEGENHEID.

De regering van Canada heeft stappen ondernomen om te waarborgen, dat alle Canadezen, ongeacht ras of culturele afkomst, de volle toegang hebben tot banen bij het rijk, in staatsinstellingen en andere rijksbedrijven.

Leden van minderheidsgroepen zijn aangesteld bij staatsbedrijven, in commissies en besturen.

RECHTVAARDIGE EN BILLIJKE BEHANDELING.

Multiculturalism Canada zal over de eerstvolgende 2 jaar $4.9 miljoen beschikbaar stellen voor de uitvoering van de adviezen aangaande culturele- en etnische verhoudingen, weergegeven in het rapport "Equality Now!" van de speciale Regeringscommissie.

Multiculturalism Canada heeft ook gelden beschikbaar gesteld voor een nationale politie- minderheidsrelatie programma ter bevordering van een betere verstandhouding tussen politie en etnische groepen.

BETERE KANSEN BIJ HET ZAKENDOEN.

Een nationale conferentie over "Business and Multiculturalism" die in 1986 gehouden zal worden, zal etnisch-culturele zakenmensen voorzien van bruikbare contacten en technische inlichtingen.

De conferentie zal voor eigenaars van kleine bedrijven wegen onderzoeken om hun eigen taal, cultuur en ondernemingsbekwaamheid zo goed mogelijk te gebruiken.

TOEGANG TOT DE REGERING.

De oprichting van een Parliamentary Standing Committee on Multiculturalism zal verzekeren dat de rijksdepartementen in al hun programma's, beleid en gedragslijnen, Canada's etnische en multiculturele verscheidenheid weergeven.

TOEGANG TOT INFORMATIE-ORGANEN.

Multiculturalism Canada heeft een adviesorgaan opgericht tot bevordering van samenspreking tussen radio/TV omroepers en etnische gemeenschappen, en om de regering van advies te dienen aangaande uitzendingsaangelegenheden.

Een nationaal programma van activiteiten tot bevordering van etnische- en culturele eensgezindheid is dus begonnen.

Samen met de programma's die al in ontwikkeling zijn aangaande de verzekering van recht tot culturele uiting, richten we ons uitzicht nu op gelijkwaardige ekonomische gelegenheden. Het gevolg hiervan zal zijn dat Canada een betere plaats kan worden om te leven en te werken.

Voor meer inlichtingen, neem contact op met Multiculturalism Canada op het dichtstbijzijnde Secretary of State kantoor of schrijf naar:

Multiculturalism Canada, Ottawa, ON K1A 0M5

CANADA

Minister of State
Multiculturalism
Hon. Otto Jelinek

Le ministre d'État au
Multiculturalisme
L'honorable Otto Jelinek

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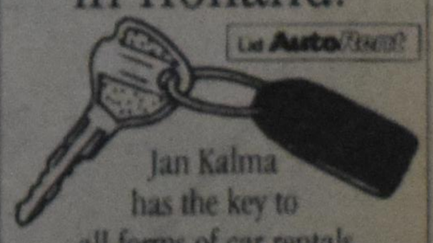

Jan Kalma has the key to all forms of car rentals.

Will deliver car to Amsterdam airport if desired.

jan kalma

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Als de ouden niet meer zingen ...

De kerk heeft een jeugdprobleem, hebben we altijd gedacht. De jongeren verlaten de kerk, omdat ze vinden dat deze niet meer bij hen past. Ze gaan hun eigen weg, ze hebben hun speciale moeilijkheden en vragen, ze geloven wel, maar niet op de manier van de kerk. Als de kerk het evangelie nu maar eens op een andere wijze zou brengen bijv. meer aangepast aan het levensgevoel van de jeugd, dan zouden haar jonge leden daar wel ontvankelijk voor zijn.

Daarom ging de kerk daar wat aan doen. Voor de oorlog begon men al met jeugddiensten. Toen dat toch niet kon voorkomen dat vele jongeren de kerk de rug toekeerden, werden er jeugdouderlingen benoemd, commissies ingesteld en rapporten geschreven. Synodes gingen zoeken naar een antwoord op de vraag hoe je de jeugd kon vasthouden.

Een onderzoek dat Piet van der Ploeg ingesteld heeft onder zestien gereformeerde jonge kerkverlaters in de stad Groningen, heeft duidelijk gemaakt dat het eigenlijk helemaal niet om een jongeren-probleem gaat. In een verslag van dit onderzoek, dat onlangs verscheen onder de titel "Het lege testament," noemt hij de beweringen dat de jeugd zich niet kan vinden in de heersende opvattingen en praktijken van de kerk, een eigen cultuur en mentaliteit heeft, wel gelooft, maar anders gelooft, "onzin of niet relevant." Als je zijn interessante beschouwingen hierover samenvat, komt het erop neer dat het de schuld van de ouderen is dat de jongeren de kerk verlaten. Die jongeren blijven niet gereformeerd, als zij zien dat het gereformeerd-zijn voor hun ouders niet veel betekent.

De gereformeerdheid van de ouderen is inhoudsloos, daarom zijn de jongeren a-religieus. Als jongeren het lidmaatschap van een kerk opzeggen, betekent dat niet dat zij alleen maar een verpakking weggooien en de inhoud bewaren, zoals men dan wel eens zegt, nee, er was al geen inhoud meer, de verpakking moet alleen nog weggeworpen worden.

Nu trekt Piet van der Ploeg deze conclusie op grond van gesprekken met zestien gereformeerde kerkverlaters tussen zestien en vijfentwintig jaar in de stad Groningen. Je kunt je afvragen of het in andere kerken niet anders gaat. In de kleinere gereformeerde kerkgemeenschappen is er soms een intensiever pastoraat, zijn er althans mogelijkheden daartoe. Er zal ook een sterkere sociale controle zijn. Zo zijn er nog wel meer vragen te stellen. Is de situatie in minder stedelijke gebieden misschien anders? Is er geen verschil tussen het westen van het land en het noorden? Zijn deze zestien jonge mensen wel representatief? Ik kan dat allemaal niet beoordelen, maar ik heb de indruk dat andere kerken deze conclusie ook wel ter harte mogen nemen.

De gegevens in de verschillende jaarboekjes die ik de laatste maanden onder ogen kreeg — vooral die over de doopleden, spreken een duidelijke taal. Je kunt echt wel aannemen dat de zestien jongelui, die uit zeer verschillende milieus afkomstig zijn en uiteenlopende opleidingen ontvangen, niet alleen staan in hun ervaringen en het levensgevoel van veel leeftijdgenoten wel goed weergeven. Je kunt dus de conclusie trekken dat de kerken niet met een jeugd-, maar met een ouderenprobleem te doen hebben. Gaan trouwens heel vaak moeilijkheden van een jongere niet terug op die van de ouders? Omdat het een ander vraagstuk is dan men dacht, zal men dus ook naar andere wegen voor een oplossing moeten zoeken. De strategie is, zoals Piet van der Ploeg zegt, gebaseerd op de mythe van het jongerenprobleem. Maar de kerk zal zich eens moeten bezinnen op de houding van de ouderen. Waardoor verliest hun geloof steeds meer aan inhoud? Hoe komt het dat de boodschap van de kerk, het evangelie steeds minder voor hen betekent? Het gaat er niet om hoe de kerk de jongeren, maar hoe zij de ouderen (nog) kan bereiken. Als het voor die ouderen "eigenlijk niet meer hoeft," wat mag je dan van de jongeren nog verwachten? Zoals de ouden zongen ...

En als de ouden helemaal niet meer zingen? Dan zullen de jongen het ook niet meer doen. De ouden zouden het lied van het geloof weer moeten gaan zingen.

Overgenomen uit Kerknieuws, 30 Augustus, 1985.

Hoe Nederland de topconferentie beschouwd

(Nederlands Journaal)

De komende topontmoeting tussen de Amerikaanse president Reagan en Sowjetleider Gorbatsjov wordt in de weekbladen uitgebreid besproken. Centraal staat de vraag: wat brengt de topconferentie in Genève op 19 en 20 november:

"De Verenigde Staten en de Sowjet Unie zijn in hun onderlinge strijd om de wereldmacht als twee schaakspelers van wie de één hardop denkt en de ander zwijgt. Achter de muren van het Kremlin zal ongetwijfeld ook hard worden gevochten tussen haviken en duiven, tussen militairen en politici, maar de aard daarvan blijft voor ons verborgen. In de Verenigde Staten echter rollen de verschillende partijen vechtend over straat, compleet met een dagelijks verslag daarvan in de kranten. Dat is, kan men zeggen, de kracht van een democratie, maar tegenover de eensluidendheid van het naar buiten komende Sowjet-standpunt is het zeker ook een nadeel."

Schrijft Arie Kuiper in een hoofdredaktioneel artikel in de Tijd. In datzelfde artikel voert hij ook "Ruslandkundige" zoals hij zich noemt, Huib Hendrikse ten tonele die stelt dat je met de Sowjets sowieso geen zaken kunt doen omdat in hun ogen iedere niet-communistische natie, een vijand is.

"Het is de grote fout van de vredesbeweging dat zij denkt dat het wantrouwen tussen het Westen en de Sowjet-Unie is gebaseerd op een misverstand, dat je alleen maar wederzijds vertrouwen moet opbouwen dan is de zaak in orde, maar dat is niet zo. De vijandschap tegenover het Westen is geinstitutionaliseerd, het is niet anders."

Hendrikse besluit met te zeggen:

"Neen, van de topconferentie in Genève zou ik maar niet teveel verwachten. De enige hoop is, en nu ben ik erg optimisties, dat de toestand in de Sowjet-Unie zich zó ontwikkelt dat het regime eens door een groot deel van de eigen bevolking zal worden gedragen. Pas dan zal vreedzame coexistentie met de Sowjet-Unie echt mogelijk zijn, maar zover is het nog lang niet."

Reagan mag dan gezegd hebben dat de russische taal geen woord voor "vrede" kent, wat niet waar is. Dat we niet teveel van Genève moeten verwachten, daar kan hij best gelijk in hebben.

Scheur in De Waarheid

Nederlands enige echte communistische dagblad De Waarheid viert zijn 45-jarig bestaan, maar niet bepaald in een feeststemming. Want met ingang van 1 december wordt de inhoud van de krant met 40 procent van het aantal pagina's verminderd, maar ook-en dat houdt er verband mee, wordt 25 procent van de redactie ontslagen.

De oorzaak van dit alles is de scheuring in de communistische partij tussen de, wat men zou kunnen noemen de Eurocommunisten en de meer Moskou getrouwe partijgenoten. De redactie van de Waarheid richtte zich de laatste jaren meer op het Eurocommunisme, om zo een krant te worden voor links denkend Nederland.

En dit had wel tot gevolg dat zich nieuwe abonnee's aanmeldden, maar ook dat de opzeggingen door de traditioneel denkende communisten deze weer verre overtroffen. De Waarheid heeft nu een oplage van 15 duizend, twaalf en een half duizend abonnee's en 25 honderd exemplaren die worden verspreid.

Ontario

STANDING COMMITTEE ON PROCEDURAL AFFAIRS AND AGENCIES, BOARDS AND COMMISSIONS

WETTIG ONDERZOEK VAN BENOEMINGEN

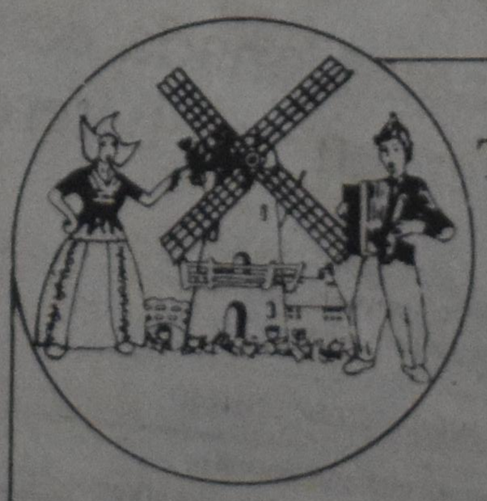
De "Standing Committee on Procedural Affairs and Agencies, Boards and Commissions" zal in december 1985 openbare vergaderingen houden over de methodes die gebruikt zouden moeten worden bij de benoemingen tot instanties, besturen en commissies van de regering van Ontario, welke tot nu toe in de meeste, zo niet alle, gevallen door de Lieutenant Governor in Council gemaakt worden, en alle vennootschappen waarin de Kroon in het recht van Ontario een aandelen-meerderheid heeft.

De Commissie verwacht voorstellen van particulieren, groepen of organisaties, die commentaar wensen te geven op bovengenoemd onderwerp. Alle voorstellen moeten worden ingezonden naar de Clerk van de Commissie voor vrijdag, 6 december 1985.

MICHAEL J. BREAUGH, M.P.P.
Chairman

A. SMIRLE FORSYTH
Clerk of the Committee

Room 104, Legislative Building
Queen's Park
Toronto, Ontario M7A 1A2
416/963-1462



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Books

Psychology

Emotional development a lifelong process

Transition: The Stages of Adult Life by Charles M. Sell. Chicago: Moody Press, 1985. 286 pages. Reviewed by Mary Vander Vennen, Christian Counselling Services, Toronto.

Developmental theory has tended in the past to focus on infancy and childhood and to stop at early adulthood. More recently, however, people have recognized that development is a lifelong process and that certain predictable experiences and feelings occur at different stages in life. The success of Gail Sheehy's book *Passages* demonstrates the need for more attention to the transitions people experience in later life.

Dr. Sell, a professor at Trinity Evangelical Divinity School in Deerfield, Illinois, has pulled together insights from a variety of authors to describe the transition points from young adulthood, where the developmental tasks are making commitments in the areas of vocation and intimacy, all the way through grandparenting, institutionalization, and approaching death. He also outlines the changing emphases of the church in ministering to people at different stages of life, with the awareness that faith life and spiritual needs also change in maturity and old age. His discussion of the task of the church is what distinguishes *Transitions* from other books on life cycle, and is perhaps his most valuable contribution.

Dr. Sell seems to assume along with most other theorists that women and men go through roughly the same stages at the same time. There is evidence that we have assumed that for too long. For example, it simply is not true in our society that women and men in young adulthood face the choices of career, marriage, and parenthood in the same way at the same time. I think confusion on that score leads to a great deal of conflict, particularly for women.

That question aside, many people will find a sense of reading about themselves in Dr. Sell's book. There is reassurance in that.

Inspiration

Contentment with one's lot

Sunny Side Up, by Alma Barkman. Chicago: Moody Press, 1977. 127 pp. Reviewed by Irene Oudyk-Suk, Grand Rapids, Michigan.

Though some nights I am more than too tired to read, sleep eludes me until I read at least a few lines of something. When I am that tired I try to choose reading material that requires little beyond simple comprehension but yet is interesting and worthwhile. A few minutes with Barkman's *Sunny-Side Up* before turning off the light are not only pleasurable but also stimulating in a reflective kind of way.

This is a short book filled with short anecdotes. Sometimes funny, sometimes serious, the anecdotes are taken from Barkman's experiences as a Christian wife and mother. Each story arises out of a reflection on a Scripture passage.

Barkman is happy with her lot in life. This comes through even when she complains about spring cleaning or when she finds a crumpled note in her five-year-old's pants pocket requesting a costume for the school play that is to be staged *after lunch today!!* The author's enjoyment with her life is catching and refreshing, especially in a world that caricatures the homemaker as a bored and discontented woman.

I had problems, though, with the author's unquestioned acceptance of traditional mother/father roles. Why, for example, is a father the "best" parent to teach an adolescent son how to drive? Or why should a mother be "expected" to clean and cook the results of a father-and-son fishing trip? This criticism aside, *Sunny-Side Up*, nevertheless makes for pleasant reading.

Open doors to new worlds: read books!

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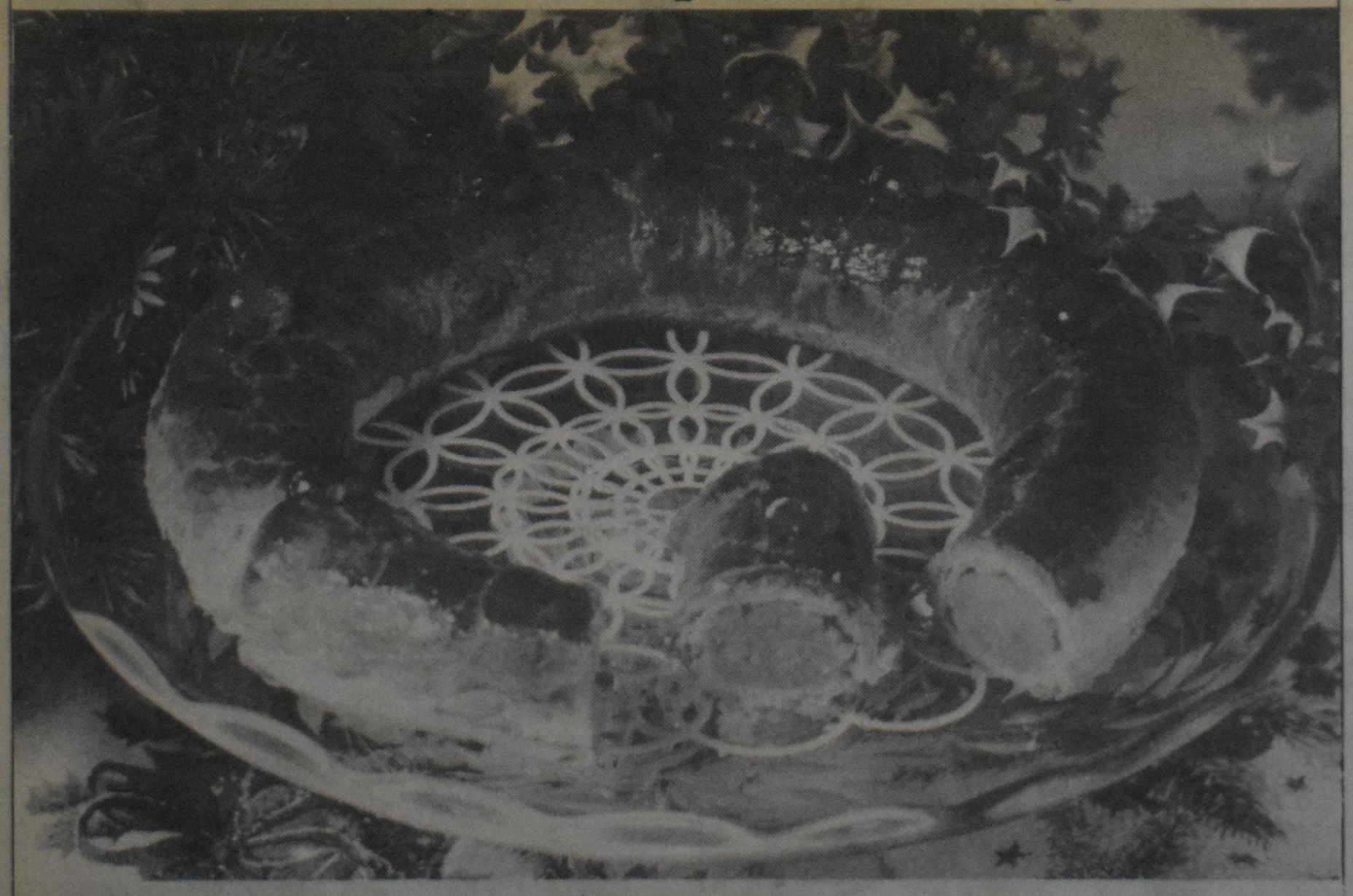

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Don't forget ... It's time to extend Christmas greetings through C.C.

Just a reminder that the deadline for seasons greetings to appear in the December 20 issue is Friday, December 6. Every year subscribers to Calvinist Contact use the special classified section to extend their seasons greetings to family and friends. Kindly enclose payment of $15. with your ad and send it in today. Forget the fuss of Christmas cards and postage stamps; one ad does it all.

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